PETER RAMUS OF VERMANDOIS,

THE KINGS PROfessor, his Dialectica in two bookes.

Not onely translated into English, but also digested into questions and answers for the more facility of understanding.

By R. F. *Gent.*



LONDON.
Printed by *W. I.*
1632.

In Laudem Scientiæ Dialectieæ ſacræ.

The ſacred Sciences doe prayſe deſerve,
And merit laud becauſe that they conſerve.
The uſe of manners alſo doe declare,
What things in man moſt acceptable are. (reach
But mongſt them all ther's none ſo high in
As Dialectica, which reaſoning doth teach.

This at the firſt from God almighty came,
From heavē deſcended this bright ſhining flame
God reaſon taught, and man he did inſpire
With faculties, which Logicke doth require.
The matter precepts, forme Methodicall, (al
The end is reaſons uſe, to teach th'unlearned

Th'effects are divers which I cannot tell,
Except I had a tongue which did excell.
The artes before confuſedly did lie,
Till Logicks uſe compos'd them curiouſly.
But what doe I diſcourſing of this thing,
When prayſes to the worth the learned cannot
(ſing

BRITISH MUSEUM

TO THE WORSHIPFVLL, MY ASSVRED loving Vnkle, *Beſtney Barker* Eſquire, at Saint *Gilſes* in *Eſſex*.

VVOrſhipfull Sir, being excited, as well by the bond of kindred, as alſo by your loue and courteſie towards me, to ſhew you ſome thankfulneſſe, withall to teſtifie a reciprocall and mutuall loue towards you againe, not forgetting that duty, which both as a kinſman and friend I owe unto you, I adventured (albeit my beſt ſtrength bee but weaknes) upon a bold aſſay, namely, to tranſlate this worke, and preſent it unto you, as a ſmall mite of that tribute, which even nature bindeth me to render. But ſeeing my firſt worke unluckely ſuppreſſed it ſelfe, I have added unto my former boldneſſe, a more audacious part, namely, not onely to tranſlate it againe, but alſo to illuſtrate it according to my ſmall ability, by the plaine and facile way of a Dialogue. May it croude it ſelfe into your preſence and gaine the leaſt aſpect of a favourable countenance, I ſhall thinke my time well

ſpent, and not onely ſo, but imploy my ſelfe about weightier matters. What ſaid I weightier? this Science & Author may ſtand before Princes, if not ſpoiled by my own unſkilfulnes. However it ſhroudeth it ſelfe under your patronage, vntill the ſtormes of reproch and ignominie be overpaſſed, ſoliciting in the meane time a pardon for mee, in that I have preſumed to offer ſuch a trifle to ſuch a kinſman. So hoping that the worke, though ſmall, may be accepted, and benevolentlie intertained, I ſubmit both it and my ſelfe unto your favourable cogitations in all dutifulneſſe; and reſt.

March 26.
1632.

Your
aſſured loving
Nephew
Ro: Fage.

To the Courteous Reader.

BEnevolent Reader, I doe here preſent thee with this ſmall worke, hoping it may produce good effects. Certainely it hath aſſayed before time to thruſt it ſelfe into the world, but that it found ſo kind friends, who conſidering the unwortinesse, were pleaſed to ſuppreſſe it and keepe it priſoner in the goale of their owne houſes. Howbeit now it is adventured abroad, and with the ſpring beginneth to ſpring afreſh. Its winters impriſonment is likely to better its ſummers condicions, for I have laboured ſo far as I could to prune and loppe off the former errors, that ſo it may be the more plauſible. I have alſo adorned it with a new weed, to wit of a Dialogue, or queſtions and anſwers, that ſo my booke may even learne to ſtoupe to the weakeſt capacities. If it ſhall be thought to come in a new faſhion, may you pleaſe to looke into the world, you may ſee abundance in this habit; our common Catechiſmes weare this gowne; yea, Mr. St: Egerton *of the* Blacke Friers *in* London, *hath contracted the ſeven treatiſes of Mr.* Rogers *into this forme. For my part, I hold it more ea-*

ſie then the former tract, neither greatly preindi-
ciall to the Author.

This adorned, I have given this my ſecond
ſonne, full libertie to be a free-man, baniſhing
my firſt and worſt labours, from the view (ſo
farre as I can) of all men. For ſeeing it would
not, when I would, I hold it not fit, that now it
ſhould be publiſhed. Touching that worke, it
flowed ſo inconſiderately from my penne, and
ſlipped ſo raſhly out of my hand, that it eſcaped
not without many defaultes, imperfections, ob-
ſcurities & blemiſhes: that with the Egyptian
Graſhopper, it will not onely conſume ſome part
but utterly eate up and waſte the golden ſeaſon
and happie houres of the courteous reader. Let
this laſt worke then kind reader finde favour in
thine eyes; if that winter bird ſhould be ſeene, it
would appeare like a Cuckoe at Chriſtmas, or
like the Oule which is the admiration of other
birds. I will onely now ſhew thee the cauſes pro-
ducing this laſt worke, and the uſe thereof, and
ſo leave it to thy diſcreet iudgement. The cauſes
are manifold, firſt to ſtoppe the ſpringing of that
Abortiue foreſpoken off, that ſo it might not
thrive to the diſcredit of its parent. Second,
that the gratuity and thankefulneſſe to my Vi-
kle aforeſaid might not be buried in oblivion, ſi
tritum eſt perire quod facis ingrato. Third,
for the benefit as I ſaid of the ſimpleſt capacitie.

As

And finally for the zeale I beare to mine owne country, being willing and desirous, that not onely men, but even women, should exercise themselves in the study of the sacred artes.

If any shall demande what benefit shall redownd hereby, or what may be the use hereof? I answere, it will availe greatly, not onely for civill and morall discourse, but also for the overthrowing of all errors, either in manners or doctrine, for saith Ovid,

Adde quod ingenuas didicisse fideliter artes
emollit mores nec sinet esse feros.

But may some say, I live privatly, converse not in the world, what neede have I of this science? It seemeth to consist chiefly in disputing, but I imploy my selfe most in silence and meditation. Well friend, thou mayest have great benefit by this science, even in that likewise, an example of which, word for word, I have here produced out of Mr. Egertons *treaty aforesaid, that so thou mightest know how to benefit thy selfe by this science even in thy meditation.*

What thing is this O my soule, that doth so besot thee? or what manner of thing may it bee, wherewith thou art so delighted, or rather bewitched, and how doth the Holy Ghost in the scriptures define it, and set it forth? who are sinners, but they that rebell against God, and against his holy will, revealed in his word? and what other thing is sinne, but a breach & transgression Definition.

greſſion of the law of God, 1 Iohn. 3. 4. a turning out of the way of life, as the phraſe of the old Teſtament doth import, and a ſwerving from the right marke and end, as the word uſeth in the new teſtament to ſignifie: viz. the glory of God and thine owne ſalvation. This curſed thing called ſinne, is not of one ſort or kind; it is is a monſter of many heads, and (as it were) a beaſt of many hornes. It is both originall, bred and borne with us, and actuall ſpringing out of us from that venomous root of our originall corruption. Againe, it is either inward lurking and boyling in the heart; or outward ſhewing it ſelfe in the life and converſation: ſometimes it onely inhabiteth and dwelleth in us, and oftimes it doth raigne and overrule us; ſometimes it is but an error and infirmity, and ſometimes it is a willfull and preſumtuous evill, Pſal. 19. 11, 12. ſometimes it is pardonable, by the free grace and mercy of God to them that truely beleeve and repent; and ſometimes it is utterly unpardonable and never to be forgiven, being ſuch that it is impoſſible that the committers thereof ſhould be renewed by repentance, Matth. 12. Heb. 6. Sometimes it ruſheth mediately and directly againſt God, and ſometimes it reacheth more properly to the hurt of our neighbour. But who is able to reckon up all the branches of this moſt bitter and venomous tree, wherefore (to

looke more nearely unto it) whence proceedeth this deadly poyſon, what may be the cauſe whereof it commeth, and the fountaine from whence it ſpringeth? Surely my ſoule, it is even thy ſelfe: thou art the roote that bringeth forth all this bitterneſſe, thou art the fountaine from whence all this deadly venome doth ariſe. For every man is tempted to ſinne, and hee is drawne away of his owne concupiſence, and enticed. Beware therefore O rebellius ſoule, that thou lay not the blame upon the Lord, neither make him the author of thy ſinne: for thou O God as thou canſt not be tempted to evill thy ſelfe, ſo thou tempteſt no man to commit ſinne, being a thing which thou ſo ſtraitly forbiddeſt to all, and ſo ſeverely threatneſt in whomſoever it is found, and for which thou ſo grieveouſly plagueſt the wicked, and ſo ſharpely correcteſt thine owne children, Iam.1.13,14. Heb.12.7,8. *Thou O Lord art holineſſe it ſelfe and the fountaine thereof, and there is none eternally, and unchangably good but thee alone,* Mat.19. *Thou madeſt man good at the beginning, but he ſought many inventions* Eccleſ.12. *ſo all the imaginations & thoughts of his heart became onely evill continually, or every day, ſabboth and all,* Gen.6.5. *True it is indeed, that the Divell that old Dragon uſing the ſubtle ſerpent for his inſtrument, did offer the firſt occaſion of ſinning, wherby he became an externall*

Cauſe Eficiente.

ternall cause of sinne, and is called a murtherer from the beginning, and the author and father of all deceit, Iohn 8.44. yet man had power to have resisted him if he would, which he not doing, became the true & proper efficient cause of corrupting himself, & all his posterity, who likewise by meanes of the poyson derived from his loynes, became also the proper and immediate causes of their own sinnes. Marke well then (O my soule) the roote of this evill, and further consider what unsavory & cursed fruit it bringeth forth: surely even such as it selfe is, for such as the tree is, such are the fruites: as is the roote, so are the branches; a poysoned fountaine casteth forth no wholesome streames, Iam. 3. and who can bring (as the wiseman saith) a cleane thing out of filthinesse? surely there is not one, but onely hee who is holinesse it selfe, Iohn 14.4. And without all controversie, the reward and wages of sin is death, and that not onely temporall and bodily, which is a separation of the body from the soule for a season, but also spirituall and eternall both of soule and body for ever and ever. Is any good thing withheld from us? let us thanke our sin for it: is any plague or punishment laid upon us? be sure that sinne is the cause, or at the least (even in the deareſt children of God) the occasion of it. Is any good blessing of God made of no force, or even turned to a curse to us? wee

The finall Cause, or the end or fruit of sinne.

may

may be ſure that it is by reaſon of our ſin: for (as the Prophet ſaith) the Lords hand is not ſhortned that it cannot ſave, nor his eare heavie that it cannot heare, but our iniquities ſeperate betwixt us and our God, and our ſinnes doe hide his face from us that he will not heare, Eſay 59.1,2. *Finally (as* Iob *ſaith)* miſerie ſpringeth not forth out of the duſt, neither doth affliction ſpring out of the earth, but man is borne to labour as the ſparkles fly upward, Iob 5.6,7. *As if he ſhould ſay, man is as prone by nature to ſinne againſt God, & conſequently to pull Gods indgements upon himſelfe, as the fire (which is a light element) is naturally prone to aſcend and mount aloft. And to the end that thou (my ſoule) maiſt ſee upon what an ugly monſter thou haſt ſet thy delight, doſt dote upon, and art bewitched withall, conſider how faire and amiable pietie and vertue are, for as they make a man lovely and honorable, ſo ſinne maketh him loathſome and contemptible*: The feare of God (*ſaith* Salomon) makes the face of a man to ſhine and be beautiful, *but impiety and prophaneſſe do deface and diſſigure the image of God in him, and cauſe both God and all good men to loath and deteſt him as a polluted and filthy thing*, Favour (*ſaith the ſame* Wiſe-man) is deceitfull, and beauty is vanity, but the woman that feareth the Lord, ſhee ſhall be prayſed, Prov. 31.39. *A vile*

The oppoſites & contraries.

vile person is contemned (*that is, a prophane man and basely esteemed how great soever he be in the world*) in the eyes of him that feareth God, Psal. 15.4. *And pietie is the onely beauty that the Lord himselfe is delighted with*, 1 Pet. 3.4. *Therefore it is cleare in the contrary part, that hee loatheth and abhorreth impietie and sinne, and yet my soule to bring thee further out of love with this most ugly monster, consider whereunto it is like and to what it may be compared. It is like (saith Esay) to filthy raggs, that are cast aside upon the dunghill, and detested of al the passers by. It biteth as a serpent and stingeth as a Coccatrice, creepeth as a gangrene or deadly canker, that eateth to the heart and cannot bee cured; and though it seeme sweete in the beginning yet it is most bitter in the end, and that which relisheth like hony in the mouth, will prove ranke poyson in the bowels. Finally O my soule if thou peruse the holy Scriptures, thou shalt find no booke, no leafe, no chapter, no scarce any verse, wherein there is not some precept, some prohibition, some promise, some threatning, or some example which seemeth not very fitly & profitably to shew forth the amiablenesse of vertue, and the uglinesse of sinne, & with what care, zeale, watchfulnesse, &c, the one is to be shunned, and the other to bee imbraced. Thus farre Mr. Egerton, Lib. 3. Cap. 6.*

Comparisons.

Testimonies

Now

To the Reader.

Now that thou maiſt attaine kind reader unto this ſweete delight of meditation, or to the top of whatſoever felicity thou aymeſt at by this art, uſe my booke in this manner following.

It conſiſting onely of rules and examples, will bee no great burthen for thee to commit it all to memorie, and ſo whether thou meditateſt or diſcourſeſt, of ſinne or piety in the generall, or any vice or vertue in the particular, thou ſhalt finde from the head of this arte after the example foreſhewed, abundance of matter to furniſh thy meditation. So cum pacis ſapientibus *I commit my labour to thy diſcreete and favourable conſtruction, and with equall reſpect to all indifferently reſt.*

R. F.

Junior.

PETER RAMVS
to the reader wiſheth health.

ARchymedes (O Reader) would have the reaſon of the ſpheares and clymates (in which invention he had more vehemently laboured) ingraven upon his ſepulchre. And truely ſhouldeſt thou aske me of my vigils, and ſtudies, I deſire a piller to be rayſed upon my grave from the inſtructions, of the art of Logicke. Touching the cauſe of the wiſh, they anſwer firſt to the accuratnes of the art, the bookes of invention of arguments, and their diſpoſition to be iudged, not onely from *Ariſtotle* Organicall, Rhetoricall, Phyſicall, but from *Cicero* and *Quintilian*, and ſo many Orators. In all which wee have ſtrived with all ſtudie & diligence, by all reaſonable wayes, to contract them briefly into theſe two books, that no particle, or the leaſt ſhadow of Logicke might be there confuſed, whoſe truth might not bee expreſly delivered. And this ſhall be firſt made knowne touching *Archymedes* his probleme. They anſwer ſecondly to the uſe of Logicke, the elegance and dignity of all the parts to be explicated, to ſtirre

up

up logicall meditations, as well the popular phraſes of Poets, Orators, Hiſtoriographers, as alſo the liberall and ingenuous artes of a new body deliuered in a new forme to the ſtudious, adorned with excellent indowments: and leaſt any ſhould feare leaſt they ſhould happen to be ſtrangers, they are given and committed to the liberall cuſtodies of their Schools. This ſhall be ſecondly made knowne touching *Archymedes* his probleme. Theſe therefore ſhall be witneſſe of ſo many daies & night watches, touching the truth & vtility of Logicke, and ſhall anſwer for the cauſe of our wiſh, ſhall alſo admoniſh thee (reader) as I hope of I know not what madneſſe is in moſt academies of Europe, diſputing of their ſophiſticall precepts, how that they are farre unlike both to the verity and vtility of Logicke, and ſhall alſo inflame thee to the ſtudy of the more true & profitable faculties. But beſide this there is obiected a great company, extructed with theatricall reproches, threatning paines of tribunall iudgement, condemnation at the leaſt of filthy ignorance and calumny, will thruſt us from the whole kingdome of Philoſophy as ſtrange & unheard of preſcription, both with hands and tongue, whether will they forbid the ſmall cauſe of our wiſh? what freedome

was

was obtained by King *Henry* from the envy of ſo mad a Iudge; to the more ſolide iudgement of a milder cenſurer? what afterward, (when this Logical ardor had ſet foot into the cauſe of religion) was a more great offence, the life and health of us being aimed at by thoſe three civill warres? will theſe ſhew no cauſe of our wiſh? yea rather they doe admoniſh, That we give great thankes to the almighty, who hath ayded and protected the courſe of our ſtudyes hitherto, neither would ſuffer them by any meanes to be interrupted. Therefore I witneſſe that this light of Logick will availe greatly to the ſtudious in ſetting forth the truth, as alſo to adorne the ingenuous artes, as cheifly theilluſtrating the heavenly miſteries of the ſacred Doctrine: I pray that it may grow up more and more to theſe things, and and that this booke may be happily concluded to the glory of GOD.

A TABLE OF THE Chapters in the two books of *Peter Ramus* his Dialectica.

In the first booke.

1. *The definition of Dialectica.*
2. *The parts and kindes of arguments.*
3. *The Efficient procreant & conservant Cause.*
4. *The Efficient alone and with others.*
5. *The Efficient by himselfe or an Accident.*
6. *The Matter.* 7. *The Forme.* 8. *The End.*
9. *The Effects.* 10. *The Subiect.*
11. *The Adiunct.* 12. *Diverses.* 13. *Desperates.*
14. *Relates.* 15. *Adverses.* 16. *Contradicents.*
17. *Privants.* 18. *Equalls.* 19. *Greaters.*
20. *Lessers.* 21. *Likes.* 22. *Dislikes.*
23. *Conjugates.* 24. *Notation.* 25. *Distribution.*
26. *Distribution of the Causes.*
27. *Distribution of the Effects whether of Kind or Spece.*
28. *The Distribution from the Subiects.*
29. *The Distribution from the Adiunct.*
30. *Definition.* 31. *Description.*
32. *Testimony Divine.*

In the second booke.

1. Of Iudgement.
2. Axiomas affirming or denying.
3. True and False.
4. The simple Axioma.
5. The copulate Axioma.
6. The connexed Axioma.
7. The Discreete Axioma.
8. The Disiunct Axioma.
9. The Sillogisme and his parts.
10. The simple and contracted sillogisme.
11. The first kind of the simple explicate Sillogisme.
12. The simple explicate Sillogisme.
13. The first connexed Sillogisme.
14. The second connexed Sillogisme.
15. The first disiunct Sillogisme.
16. The second disiunct Sillogisme.
17. The onely method according to Aristotle.
18. The first illustration of Method by examples of artes.
19. The second example of Poets, Orators, and Historiographers.
20. The secrets of Method.

FINIS.

THE FIRST BOOKE OF PETER RAMVS HIS DIALECTICA of Invention.

Cap. 1.
What Dialectica is.

Q. *What is Dialectica?*

A. Dialectica is the art of disputing well, and in that sence is called Logicke.

Cap. 2.
The parts of Dialectica and kinds of Arguments.

Q. *How many parts hath Dialectica?*

A. Dialectica hath two parts, Invention and Iudgement.

Q. *What is Invention?*

A. Invention is a part of Dialectica of inventing Arguments.

Q. *What is an Argument?*

A. An Argument is that which is affected to argue any thing: ſuch as are all reaſons conſidered a part and by themſelves.

Q. What be the Kindes?

A. Artificiall and Inartificiall.

Q. What is an Artificiall Argument?

A. That which argueth of it ſelfe.

Q. What be the Kindes?

A. Firſt, or derived from the Firſt.

Q. What is Firſt?

A. Firſt is that which is of its own original.

Q. What be the Kindes?

A. Simple or Comparative.

Q. What is Simple?

A. Simple is that which is conſidered ſimply and abſolutely.

Q. What bee the Kindes?

A. Agreeing or diſagreeing.

Q. What is Agreeing?

A. That which agreeth with the thing which it argueth.

Q. What be the Kindes?

A. Agreeing abſolutely or after a certaine manner.

Q. What is agreeing abſolutely?

A. The Cauſe and Effect.

Cap. 3.

The Efficient, Procreant, and Conſervant Cauſe.

Q. Whot

Q. *What is the Cause?*

A. The cause is that by whose force the thing is.

Q. *What is the Profit of it?*

A. This first place of invention is the fountaine of all knowledge: and hee is beleeved to know, of whom the cause is held.

As the Poet saith worthily: (know.

The man sure happy is who cause of things doth

Q. *How is the Cause divided?*

A. Into two kindes, Efficient and Matter, or forme and end.

Q. *What is the Efficient Cause?*

A. The Efficient Cause is that from which the thing is.

Q. *How many Kindes hath it?*

A. There appeareth to us no true Kindes, yet the great plenty of it is distinguished by certaine meanes.

Q. *What is that which effecteth by the first meanes?*

A. That which procreateth or defendeth.

Q. *Give me an example out of some Poet?*

A. *Ovid* first, *remedio amoris.* (Art

Therfore whē thou shalt look in this our medsonal
My admonition doe, set Idlenes apart.
This causeth thee to love, this doth defend it still,
This is the cause of Ioy, as meat somtimes breeds ill
Take lastly, sloath away, God Cupids bow is lost,
His torches lose their light, cōtemd away the'r tost.

Q. *Give me a more familiar example?*

A. The

A. The Father and Mother procreate, the Nurſe defendeth.

Q. Give an example of this out of ſome Poet?

A. 4. Æneid.

Th'art no Gods Child, ne Dardanus his ſon,
Thou rather from the ſteep hard rocks didſt come.
Of Caucaſus: it ſeemeth of that breed,
Hyrcanian Tygars thee with breaſts did feed.

Æglog. 8.

Now what this whorſon love is I well wot,
It is a little buſie boy begot.
Not of mans ſeed ne ſibb to one of us,
But fartheſt Garamants and Iſmarus.
Or rackie Rhodope as it ſhould ſeeme,
In their rough ragged hills ingendred him.

Q. Doe not builders and governours of Cities come under this head?

A. Yes *Romulus* the builder of the City of Rome, alſo all other Kings, Conſulls, and Emperors are defenders and keepers.

Cap. 4.

The Efficient alone and with others.

Q. What is that which effecteth by the ſecond meanes?

A. That which effecteth alone or with others.

Q. What are thoſe others?

A. Some oftentimes are Principall, others are helping and Miniſters.

Q. Give

Q. *Give an example of the Cauſe that effecteth by it ſelfe?*

A. *Aneid.6. Niſus* calleth backe both the blame & the puniſhment of the Slaughter from *Eiryalus* upon himſelfe: becauſe he was the only author.

Lo here I am who only did this deed,
Latians, againſt me turne your ſwords with ſpeed;
Tw'as my deceit: He could it never doe,
Ne would his courage ſerve him thereunto.

Q. *Give an example of the ſolitary Cauſe with Principalls and Fellowes out of ſome Orator?*

A. The Solitary cauſe with many both Principalls and Fellowes, is diverſly ſet forth *pro Marcello*. For the warlike prayſes (ſaith the Orator) they are wont to extenuate truely by words, and to detract them from their leaders, to communicate them with many; leaſt they ſhould bee proper to their Commanders: and certainely in warre, the ſtrength of the Souldiers, opportunity of places, helpe of fellowes, ranks, proviſion do much availe. But Fortune (as it were) by her own right, challengeth the cheifeſt part to her ſelfe, and whaſoever is proſperouſly carried, that altogether ſhe leadeth. But yet of this glory (ô *Ceſar*) which a little before thou dideſt obtaine, thou haſt no compaſſion: all that, how much ſoever it is, (which truely is the cheifeſt) all (I ſay) is thine. The Centurion, preſident, Rankes and companies have taken from thee none of this prayſe: Yea

even the Lady of humane affaires, Fortune offereth not her ſelf into the ſociety of this glory, to thee ſhe giveth place, and confeſſeth it all and wholly to be thine.

Q. *Are not Inſtrnments numbred among helping Cauſes?*

A. Yes.

Q. *Give an example of it?*

A. By this Argument the impious Epicure diſputeth that the world was never made. *Primo de Nat.* For by what eyes of the minde (ſaith hee) could your *Plato* behold the frame of ſo great a worke, wherby hee maketh it conſtructed and buil ded of God? what labour? what iron Ingens? what Lever? what deviſes? what Miniſters were there of ſo great a worke?

Cap. 5.

The Efficient by it ſelfe or an Accident

Q. *What is that which effecteth by the third meanes?*

A. That which effecteth by it ſelf or an Accident.

Q. *How effecteth it by it ſelfe?*

A. When it effecteth by its owne faculty.

Q. *How effecteth it by its owne faculties?*

A. When it effecteth by nature or covnſell.

Q. *Give an example of that which effecteth by Nature?*

A. The Efficient of the windes is Naturall.

The East and South windes on the Sea doe blow,
They rush through deep, till on the top they show.
The affrick oft with these his blasts conioynes,
And so the floods are cast up by the windes.

Q. *Give some example of that which effecteth by Councell?*

A. That confession of *Cicero* touching himselfe, is an example of Counc[illegible]e warre taken in hand (ô *Cæsar*) waged a[illegible]or the most part, not constrained by any of my Iudgement and will, I came forth to those warres which were undertaken against thee.

Q. *How doth the Efficient Cause effect by an Accident?*

A. When it effecteth by an external faculty.

Q. *How doth it effect by an externall faculty?*

A. When it is done by Necessity or Fortune.

Q. *How by Necessity?*

A. When as the Efficient is constrained to to the Effect.

Q. *Give an example of this?*

A. There is one in the excuse of the Pompeians. But to me truly (saith the Orator) if there may be sought out a proper and true name of our evill, it doth seeme that we are falne into a certaine fatall calamity, that hath occupied the vnprovident mindes of men; that none should wonder how humane Councell is ouercome by Diuine Necessity.

Q. *How by Fortune?*

A. When somewhat happeneth beyond the scope of the Efficient.

Q. *Give*

Q. *Give an example?*

A. So the caſe chanced (ſaith *Tullius tertio de Nat: deo:*) That *Pherius* the enemy was profitable to *Iaſon*, who opened his impoſtume with his ſword; which the Phyſitians could by no meanes heale.

Q. *May rash imprudence bee numbred amongſt theſe kinde of ſinnes?*

A. Yes.

Q. *Give an example?*

A. Ovid. de Triſt. 2.

Why hurtfull light or ought elſe did I ſee?
The fault way mine and not unknowne to mee.
Wiſe Acteon Diana *Naked ſaw,*
And food became to's Doggs devouring maw.
Blind fortune mongſt the Gods is ſurely blamed,
Ne pardon gets, the Gods ſhee hath ſo harmed.

Q. *Doe not Deprecations then proceed from hence?*

A. Yes.

Q. *Give an example?*

A. *Pro P. L.* Pardon ô Father: he hath erred: he is ſlipped: he thought not: if ever hereafter. And a little after I have erred: I have done raſhly: it repenteth me: I flie to thy clemency: I aske pardon for mine offence: I intreat thee that thou wilt pardon me.

Q. *What firſt cauſed the name of Fortune.*

A. The ignorance of the Cauſes hath feigned this name: for when as ſomething happened beyond Councell and Hope, it was called by

by the common people Fortune.

Q. *What is* Iuvenals *opinion of it?*

A. *Wise if we were no God should want but For-tune:*
We place thee high and often thee importune.

Cap. 6.

The Matter.

Q. *What is the Matter?*

A. The Matter is the cause of which the thing is.

Q. *Give an example out of some Poet?*

A. By this feigned Argument, the house of the Sunne is compounded of gold, carbunkles, Yvory and Silver. *Ovid. 2. Mettamorf.*

The Suns high place was built with pillars tall,
The gold did shine Carbunkles flames let fall,
The top thereof was layd with Yvory neate,
And silver dores in portall shined feate.

Æglog. 3.

A merrie Musor fram'd of beech in tree,
Caru'd worke, by hand of divine Alcimeden,
'Tis round impaled with a scattering trayle,
Of tender Vine, and over all betweene,
A pale greene Ivy, wherewith as a vale,
The thick diffussed clusters shaded beene.

Q. *Give an example out of some Orator?*

A. Cæsar 1. Bel. Civil: Cæsar cómanded his soldiers to make ships of that kind, which in former yeares the use of the Brittaines had taught him: first they made the keyle and pinns of light

matter

matter, the reſt of the body of the ſhip being knit together with Oſiers, was covered over with Leather.

Cap. 7.

The Forme.

Q. *The firſt kind of the cauſe, in the Efficient and Matter being expounded; the ſecond followeth, in the forme and the end; what therefore is the forme?*

A. The forme is the Cauſe by which the thing is that which it is.

Q. *What is the beneſit of it?*

A. From hence the thing is diſtinguiſhed from all other things, and the Forme is ingenerated together with the thing it ſelfe.

Q. *Give ſome example of it?*

A. A reaſonable ſoule is the forme of a man, becauſe by it a man is a man, and is diſtinguiſhed from all other creatures thereby. The form of the geometricall figures is in triangles and quadrangles. Heaven, Earth, Trees, Fiſhes are the forme of Phyſicall things. From whence the cheife explication of things, as it is by nature, ſo (if it may be found out) it ſhall be as in artificiall things it is more eaſily met withall.

Q. *Give example out of ſome Orator?*

A. Ceſar lib. 7. But all the French walls are almoſt of this Forme, the beames long and playne, with equall diſtance betweene them a-

bout

bout two foote, are placed upon the foundation. Theſe are bound within and faſtened very ſtrongly: for thoſe ſpaces (of which we ſpake) are filled up to the top with great ſtones. Theſe placed and knit together, an other rowe is alſo added, that the ſame might keepe the ſpaces: neither doe the beames touch one another, but being diſtant by equall ſpaces, all of them are ſtrongly faſtened, great ſtones being placed betweene them. And even ſo is the whole work knit together untill the iuſt height of the wall be fulfilled. This worke therefore is not deformed, as well for the comelineſſe and variety, beames and ſtones being by courſes which keepe their rowes in right loynes, as, becauſe it hath the cheife ſtrength for profit and defence of Citties, becauſe it doth defend both from the miſcheife of ſtones, and the materiall ram, which with its forty feet, being oft bound to the long beames inward, can neither be broken or drawne backe againe.

Q. *Give an example out of ſome Poet?*

A. *Æneid.* 1. *Virgill* deſcribeth the forme of his port.

Betweene two ſeas two Iſlandes there doth lie,
Sidewayes they'r made, the water runns faſt by.
Huge double Rocks that doe reach up to heaven,
Vnder the which the ſeas lie ſtill and calme: (ing
And by the ſame the green woods there are grow-
Forth from that place comes great blacke darknes
Vnder which rock a dens made very fleet, (flowing

Wherein's

Wherein's rich living ſtones and waters ſweet.
Houſes for Nimphs & chaines for ſhips there laid
Which would not by the Ancor or the chaines bee
(ſtaid

Cap. 8.

The End.

Q. *What is the end?*

A. The End is the Cauſe for whoſe ſake the thing is.

Q. *Give example?*

A. To Phyſicall things the propoſed end is man to man, God. There is ſome cheiſe good and laſt end of all artes: as to ſpeake well, of Grammer: to plead well, of Rethoricke: to diſpute well, of Logicke.

Q. *Give example out of ſome Poet?*

A. *Æneid.* 1, *Iuno* aſſumeth the end of Mariage when as ſhe promiſeth *Deiopeia* to *Eolus* to wit for ſolace and childrens ſake.

Nimphs full fourteene I have of bodies rare
But who ſo is moſt beautifull and faire,
Even Deiopeia *I to thee doe give*
Her yeare in Mariage ſtate with thee to live,
Thee to reward for thy love unto me,
And cauſe thine offspring beautifull to bee.

Q. *Give an example out of ſome Orator?*

A. *Cicero pro Lig.* Vrgeth *Tubero* his accuſer, when as he preſſeth the end of the wars taken up againſt *Cæſar*. And truely (ſaith he) he is come forth armed againſt *Cæſar* himſelfe.

But

But what did this *Tubero* his ſword doe in the Pharſalian Armie? whoſe ſides did the ſharpe point ayme at? who was to feele the force of thy weapon? where was thy minde, eyes, hands, courage? what didſt thou deſire? what didſt thou wiſh?

Cap. 9.

The Effects.

Q. *What is the Effect?*

A. The Effect is that which ariſeth from the cauſes, whether begotten or corrupted, or whether any thing be moved by any meanes. Here the motion, & the thing done by motion, is called the Effect. Of this place are prayſes & diſprayſes, of which ſacred & Prophane books are full.

Q. *Give example of this out of ſome Poet?*

A. *Æneid. 6.* The facts of diverſe people are compared to the praiſes of the Romans.

Some finely carve upon the boyling braſſe,
They'l on the marble grave a living face,
They wiſh the cauſes better, they'l deſcry
Heavens ſhining parts, and tell the ſtars ith ſky,
Remember thou Romes people brave to rule,
Theſe things ſhall be thine art, peace to impoſe,
To ſpare thy ſubiects, and ſubdue proud foes.

Q. *What elſe commeth under this head?*

A. Hitherto are ſpeeches and writings referd

Q. *Give an example?*

A. *Pericles*

A. *Pericles* and *Hortentius* did celebrate the praise of pleading well: and by the same argument also *Demosthenes* & *Cicero* of writing wel.

Q. *What further?*

A. To this place are referred councells and deliberations, although not brought to their end.

Q. *Give an example?*

A. *Permenio* and *Phylotus* were beaten to death, because they were suspected to be of the conspiracy against *Alexander*, as *Curtius* and *Arianus* have remembred touching *Lentulus*, *Cethegus* and others the complices of *Cateline*, they suffered punishment by iudgement of the Senate.

Q. *Have not vertues and vices their Effects also?*

A. Yes.

Q. *Give an example.*

A. *Horace* after this manner describeth the Effects of drunkennesse.

Secrets it shews, and hope it doth command,
Vnto the wars it drives, although unarmd,
It takes the burden from the carefull man,
It teacheth art to all that will or can,
Who ere was drunke that wanted Eloquence?
Was any poore that used this defence?

Cap. 10.

The Subiect.

Q. *The argument agreeing after a certaine manner*

manner ſucceedeth, what is that then?

A. The Subiect and Adiunct.

Q. *What is the Subiect?*

A. The Subiect is that to which any thing is adioined.

Q. *Make this playner by examples?*

A. The minde is the Subiect of ſcience, ignorance, vertue, vice, becauſe theſe happen beſide the being. The body, of health, ſickneſſe, ſtrength, weakneſſe, beauty, deformity. Man is the Subiect of riches, poverty, honour, infamy, apparrell, company. The place is the Subiect of the thing placed.

Q. *how prove you this laſt by teſtimony and example?*

The Phyloſophers attribute a place to divine beings, although wanting part and greatneſſe. So the place of Geometry, and the difference of places is in Geometrical things: ſo of phyſicke, it is more diligently conſidered in phyſicall things: In the world, in ſimple elements, in compound things.

Q. *Give example out of ſome Poet.*

A. So *Virgill* in his Georgicks admoniſheth that the place bee diligently ſought out for things propoſed: as corne, trees, plants, paſtures.

Before we paſſe into a ſea unknowne,
Know we the wind and various maner of heaven,
Our native ſoyle and every habitation,
What will refuſe or grow in any nation:

Some beareth corn, th'other with grapes doth passe
Some with tall trees, the rest with unsowne grasse.

Q. *Proceed further in explicating the subiect?*

A. The subiects of sences are called sensibles; of vertues or vices things proposed to vertues or vices.

Q. *Give an example of the former?*

A. Colour is the subiect of the sight, sound of the hearing; because these senses are occupied and exercised in the sensibles.

Q. *Give an example of the latter?*

A. Vertues and vices are set forth in morrall philosophy by this argument, temperance and intemperance, by pleasure: magnanimity and sloth, by danger: liberality, and covetousnes, by riches.

Q. *Explicate the subiect further?*

A. So things numerable of arithmeticke: measurable (as I may say) are the subiects of geometry.

Q. *Give example of the subiect out of some Orator?*

A. By the same subiect (*Cicero* (second *Agra*) disputeth that there was no contention amongst the people of Campania, because there was no honour. They are not carried (saith he) with the desire of glory: because where there is no publike honour, there the desire of glory cannot be. There is no discord, neither by contention nor ambition: for there is nothing for which they should strive, nothing for which they

they ſhould warre, nothing for which they ſhould contend.

Q. *Give example out of ſome Poet?*

Propertius uſeth this argument. (*Bulls*
Of windes the Saylors talke, the Husbandmen of
The Soldiers of their wounds, and ſhepheards of
(*their woolls*

Cap. II.

The Adiunct.

Q. *What is the Adiunct?*

A. The Adiunct is that to which any thing is ſubiected: which argument though it be lighter then the ſubiect, yet more copious and frequent: therefore of its ſignes *Ovid* ſpeaketh *Second: Remi Anno.*

Some man (for ſuch there be) may count this ſmall
Yet that helpes ſome which doth not profit all.

Q. *Make this playner?*

A. Thoſe things which are called good and evill of the minde, body, and the whole man, are the adiuncts of the minde, body, man: alſo whatſoever happeneth without the ſubiect is the Adiunct.

Q. *May not time alſo be reduced unto this head?*

A. Yes, as place was in the ſubiect, ſo is time in the Adiunct, *viz.* the induring of things paſt, preſent, to come.

Q. *What further is compriſed under this head?*

A. All thoſe quallities beſide the cauſes, adioyned to the ſubiect, whether they be proper or common.

Q. *What is Proper?*

A. That which agreeth onely and wholly with the subiect, as laughing with a man, neying with a horse, barking with a dogg.

Q. *What is common?*

A. That which is not proper after this manner.

Q. *Give example of the Adiunct out of some Orator.*

A. By this kind of argument, *Cicero* in the defence of *Roscius* the Comedian, cavelleth with *Fannius Chereus*. Doth not his head and eye-brewes altogether bald, seeme to savour of malice, and cry out of deceit, doth he not seem to be compounded from the foote to the head, (if a man may coniecture by his shape) of frauds fallacies, lyes? Who therefore is altogether bald on the head and eyebrewes, least he should be said to have one haire of a good man.

Q. *Give example out of some Poet?*

A. So *Martiall* lib. 2. mocketh *Zoylus*.

Red haire black mouth, short feet and ilke squint eyes
'Tis marvell Zoylus if goodnes in thee lies.

Q. *What further may be reduced under this head?*

A. Garments and company are Adiuncts.

Q. *Give example?*

A. By this kind of circumstance, *Dido* going a hunting, is magnificently set forth, *Æneid:* 4.

The morne appeard, Dido forsooke the sea,
The day stir up, toth heaven youth guides the way

Both

Both nets & gins with pickestanes all were reddy
Messalian horse with hunting dogs so greedy
Princes did waite, the slow queene did expell.
With faire clad horse, her way for to direct,
Forth commeth shee at length with mighty traine
In her long robe with many a long seame,
Her horse down trast, with gold her hair was trest
Her robes with golde boost together did shee wrest.

Q. *What is the benefit of Adiuncts?*

A. There is great use of Adiuncts to the subiects by which they are occupied.

Q. *Give example?*

A. By this argument *Plato* foretold those cities to be miserable, where the multitude of Physitians and Iudges were wanting: because, of necessity, there was conversant in those cityes, both intemperance, and iniustice.

And thus much for the place of agreeings, from whence every agreeing argument may be said to be one or the same: and all manner of vnity and (as I may say) identity are referred hither as the first and simple fountaines.

Cap. 12.

Diverses.

Q. *You have expounded the first agreeing argument: the disagreeing followeth, what then is disagreeing?*

A. That which disagreeth from the thing.

Q. *How are disagreeings manifested?*

Diſagreeings are equally manifeſted a[mo]ngſt themſelves, and equally argued one of another, although they doe more clearely ſhine in their Diſagreeings.

Q. *What are the kindes of diſagreeings?*

A. Two, Diverſe and Oppoſite.

Q. *What are Diverſes?*

A. Diverſes are diſagreeings which diſagree onely in reaſon.

Q. *What are the moſt frequent notes of ſpeech for this Argument?*

A. Theſe. Not this, but that; although, yet.

Q. *Give example from ſome Orator?*

A. Pro Pompeio. He carried not the victorie, but the enſignes of the victory.

Q. *Give ſome other examples?*

A. Ovid ſecund: Art: Amand:

Vliſſes was nos faire but Eloquent.

Æneid: 2.

This *Priamus* though held in duſt of death
Yet ſeaſed not.

Alſo this of the like matter, *Pro Lig:* calleſt thou that wicked (ô *Tubero*) why, he hath not hitherto deſerved this name. For ſome called error, ſome feare, that which more hardly, hope, deſire, hatred, pertinacy. the moſt grave temerity, none wicked beſides thy ſelfe.

Cap. 13.

Deſperates

Q. *What*

Q. *What are Oppoſites?*

A. Oppoſites are diſagreeings, which diſagree in reaſon and thing; therefore cannot bee attributed to the ſame, according to the ſame, to the ſame, and at the ſame time.

Q. *Make this plaine by example.*

A. So *Socrates* cannot be blacke and white of one and the ſame part. Father and ſonne of the ſame man; whole and ſick at the ſame time; but he may be white on the one part, blacke on another; Father of this, ſonne of that man; ſound to day, ſick to morrow.

Q. *It ſhould ſeeme by this, that the one being affirmed the other is denied?*

A. So it is.

Q. *What are the kindes of Oppoſites?*

A. Diſparates or contraries.

Q. *What are Diſparates?*

A. Diſparates are oppoſites whereof one is oppoſed equally to many.

Q. *Give example?*

A. Greene, Aſhcolor, Red, are meanes betweene white and black, which are Diſparates, both with the extreames & among themſelves. So liberality and covetouſneſſe are diſparates among themſelves. So a man, a tree, a ſtone, and infinite of this kinde are Diſparates; neither can one thing be, a man, a tree, a ſtone.

Q. *Give example out of ſome Poet?*

A. *Virgill: Æneid:* 1. diſputeth by this Argument.

O virgin how shall I remember thee
Whose countenance not mortall seemes to bee:
Thy voice is sure aboue the humane reach
Both which thee Goddes proves and so doe teach.

Cap. 14.

Relates.

Q. *What are contraries?*

A. Contraries are Opposites whereof one is opposed to one only.

Q. *What are the kindes of it?*

A. They are either affirming or denying.

Q. *What is affirming?*

A. Affirming is that of which both of them affirme.

Q. *How many kindes hath it?*

A. Two, Relates and Adverses.

Q. *What are Relates?*

A. Relates are Contraries, affirming of which one consisteth of the mutuall affection of the other: and from hence they are named Relates.

Q. *Make this plaine by example?*

A. The Father, who hath a sonne, and the sonne who hath a Father, are relates.

Q. *They may seeme by this to bee together by nature?*

A. So they are, so that he which perfectly knoweth the one, knoweth also the rest.

Q. *Give some examples of Relates?*

A. Pro Marc. By which thou truely understandest how much praise there is for the benefit given, when as for the receiving, is so much glory, *Marc:* against *Sosib.*

Sosibian, thou yeeld'st thou wast borne thrall
When flattering thou thy Father Lord dost call.

So *Quint.* lib. 5. cap. 10. If it be honest to place himselfe at Rhoades, and to lodge at Hirmaereon. After which manner *Tullius*, in the perfect oration. It is therfore dangerous (saith he) least any should thinke it dishonestie, to teach that in the great and glorious Art to others, which it was honestie for him to learne.

Q. *Doth not earnest affection sometimes flow from these Relates?*

A. Yes.

Q. *Give example out of some Orator?*

A. *Cicero* in his oration hath brought forth a certaine earnest affection from these Relates. Now these are grave (saith he) wife of the Sonne in law, step-mother of the Sonne, and baude of the daughter.

Q. *Give example out of some Poet?*

A. All this *Ovid* hath affected manifestly in his description of the Ironage, *Met.* 1.

Ne doth the gueſt safe in his Inne remaine
His hoſt him troubles who doth him retaine,
Sisters ene from their brethren are not free
The husband longs the death of's wife to see,
She hateth him and gainst him doth conspire
The Curſed stepdam's alwayes in an ire.

The

The Sonne before his time doth require
the fathers yeares in.

Q. But the argument of ſuch relations hath *nothing contrary; yea it rather argueth mutuall cauſes: as, thou art my Father, I therefore am thy ſonne, how then appeareth the Contraries?*

A. When I ſay I am thy father, I am not therefore thy Son, then are the contraries true.

Cap. 15.

Adverſes.

Q. What are adverſes?

A. Adverſes are Contraries affirming, which are perpetually adverſe among themſelves.

Q. Give example out of ſome Poet?

A. Aneid: 11.

No health in warre, we all deſire peace?

Q. Give further example.

A. White and blacke, hot and cold, vertue and vice, are oppoſed.

Q. Give example out of ſome Orator?

A. Parad. 1. Cont. Epe. Yet they doe hold ſtrongly and defend accurately, that pleaſure is the cheife good: which to me truely doth ſeeme to be the voyce of beaſts, not of men; whenas whether God, or nature (as I may ſay) the mother of all things hath given thee a ſoule, then which nothing is more excellent, nothing more divine; doſt thou ſo caſt, and throw down thy ſelfe, as that thou thinkeſt there is no difference

rence betwixt thee and the foure footed beasts.

Q. *Wherein consists the force of this example?*

A. *Cicero* hath opposed beasts and men, Adverses: pleasure is the good of beasts, and therefore of men.

Q. *Give another example out of some Poet?*

A. So liberty and servitude in *Tib. lib.* 2.

So servitude I see prepared for me,
Yet parents freedome would farre better bee.

Q. *Give example out of an Orator?*

A. *Pro Marcell.* For temerity is never ioyned with wisdome, neither is chance admitted to councell.

Cap. 16.

Contradicents.

Q. *Having spoken of contraries affirming, we are come to contraries denying, what are they then?*

A. Contraries denying are such, of which one saith, the other denieth the same.

Q. *What are the kindes?*

A. They are Contradicents or Privants.

Q. *What are Contradicents?*

A. Contradicents are Contraries denying, of which one denyeth every where.

Q. *Give example?*

A. Iust; not iust, a creature, not a creature; it is, it is not: These are Contradicents.

Q. *Give example out of some Orator?*

A. *Pro*

A. Pro Murena. The ſentences of *Cato* & *Cicero* are Contraries; this of the Stoicks, that man of the Academicks. The Dialogue is in theſe wordes. Thou haſt knowne nothing, yea ſomething, but not all things. Thou haſt done nothing meerly for thanks, yet refuſe not thanks when as thine office and truſt requireth it. Be not moved with mercy in condemning. But yet there is ſome prayſe of humanitie. Stand in thine owne opinion: except a better ſhould overcome.

Q. Give example from ſome Poet?

A. Mart. lib. 2.

Th'art faire Fabulla, *rich, and al's a maid,*
Can you deny, tis truth that I have ſaid?
But if thou boaſteſt of thy ſelfe too much,
Th'art neither faire, a virgine, nor yet rich.

Q. Give another example out of ſome Orator?

A. Cicero primo Tuſc. Forceth *Atticus* the Epicure by this argument to confeſſe, that the dead were not miſerable, if they were not at all; as the Epicures believe, I had rather (ſaith hee) thou ſhouldeſt feare *Cerberus*, then ſpeak ſo inconſiderately. *Atticus*, why? *Marcus*, that that which thou denieſt that thou ſaieſt. Where is thy wit? For when as thou ſayeſt he is miſerable, thou then ſayeſt, he is, which is not. Then after long diſputation *Atticus* ſaid go to, now I grant that thoſe which are dead are not miſerable: becauſe thou haſt forced me to confeſſe, that they be not all, leſt they ſhould be miſerable.

Q. Give

Q. *Give another example?*

A. *Terrence* in *Ev. Phedria* frameth his ſpeech to *Dorus*, when as he had affirmed that which he denyed afterwards. After a manner (ſaith he) he ſaith, after a manner he denyeth.

Cap. 17.

Privants.

Q. *What are Privants?*

A. Privants are contraries denying, of which one denieth in the ſame ſubiect onely, in which the affirmatiue (of its owne nature) is.

Q. *What is the affirmative called?*

A. The Habit.

Q. *And what the negative?*

A. Privation.

Q. *Make this playner?*

A. Motion and reſt, drunkenneſſe and ſobriety, are compriſed under this head.

Q. *Give example?*

A. *Mart. lib.* 3.

Th'art drunken ſure, ſober thou would'ſt not do't,

Q. *What may further be under this head?*

A. To be blind, and to ſee.

Q. *Give example.*

A. *Pro Celio.* There is therefore one of this family, and he truely is greatly blinde: for hee ſhall take no griefe who ſhall not ſee her.

Q. *What may further be under this head?*

A. Povertie and riches are thus oppoſed.

Q. *Give*

Q. *Give example?*

A. Mart. lib. 5.

Poore ſhalt thou be Emilian *if poore:*
Wealths never given but to the rich before.

Q. *What further?*

A. Death and life.

Q. *Give example?*

A. *Cont. Mil.* Sit yee ſtill O revengers of this mans death; whoſe life if you thought you could reſtore, would you?

Q. *What further?*

A. Silence and Speech.

Q. *Give example?*

A. *Primo Cat.* What expecteſt thou the authority of the ſpeakers, whoſe ſilence thou beholdeſt to be their pleaſures?

Q. *What more?*

A. Mortality and Immortality.

Q. *Give example?*

A. *Pro Marc.* I grieue when as the common wealth ought to be immortall, that it conſiſteth of one mortall life.

And this ſufficeth to be ſpoken of Diſagreeing, from whence every thing may differ from another by certaine meanes.

Cap. 18.

Equalls.

Q. *Simple arguments were agreeings & diſagreeings; we are now come vnto Comparatives; what*

what are Comparatives therefore?

A. Comparatives are thoſe which are compared amongſt themſelves.

Q. *How are they manifeſted?*

A. Although they bee equally knowne by the nature of compariſon, yet one to another is more knowne and illuſtrated then another: and oftentimes are iudged by ſhorter notes, ſometimes diſtinguiſhed by fuller patts.

Q. *What may theſe parts be cald?*

A They are named the Propoſitió & Reditió.

Q *May not comparatives alſo argue fictions?*

A. Yes, Comparatives doe argue feigned things, and goe cauſe truſt.

Q. *What be the kindes of Compariſons?*

A. Compariſon, is in Quantity, or Quality.

Q. *What is Quantity?*

A. Quantity is that whereby is ſhewed how much the thing compared is.

Q. *What be the kindes of Quantity?*

A. Equalls or unequalls.

Q. *What are Equalls.*

A Equalls are thoſe of which there is one quantity.

Q *What is an Equall argument then?*

A. An equall argument is, when an Equall is explicated by an Equall.

Q. *What are the notes of it?*

A. Euen, equal, like, the ſame, that, ſo much the more, how much the more, by ſo much, by how much, ſo much, how much, not more not leſſe.

Q. *Give example?* *A. Æneid.*

A. Æneid. 2. Equall with light windes.

Æneid. 3.

And mow't should grow in equall age with thee.

Æneid 6.

Behold this thing Great Rome with earth is even
The spirit of man shall also equall heaven.

Q. *What further is necessary to these equalls?*

A. A proposition or Reddition doth distinguish them.

Q. *Give example out of some Orator?*

A. Quart: Cat: Whose things done, and the vertues to the same, by which things onely the course is contained in its regions and bounds.

Q: *Give example out of some Poet?*

A. Æneid. 4.

As well a bruiter of things false that be,
As messenger of truth and verity.

Cat.

By how much I am worst of poets all,
By so much thee men best of patrons call.

Ovid de Trist. 4.

As many shells on shore, as roses sweete.
As many sleeps as men, by popy seedes doe get.
As many beasts in woods, fish in the sea doe lie,
As many birds as in the ayrie heavens doe fly,
So many griefs me passe, their number should I tell
Icarian waters I must surely number well.

Q. *Proceed to further examples?*

A. Phil. 9. Neither had he more skill of the law then of iustice: therefore those things which

which the lawes had brought forth, chiefely the civill, he alwayes referred to eaſe and equity: neither had hee rather approve actions of ſtrife, then take away controverſies.

Ovid de Art. Amand:

'Tis no leſſe vertue for to keepe then get.

Pro Mur. I acknowledge this to be equall for *Lucius Murena*: and ſo equall, that neither hee ſhall bee overcome by dignity, neither by dignity ſhall overcome thee.

Phil. 2. Whoſe burthen being common, why not a common pray of them?

Ter. in Adelph. When as I care not for thine, care not thou for mine.

Q. *What may further be compriſed under this head?*

A. Of this place are thoſe that follow derived truely from contraries, but treated of in the place of equals; as this of *Mart.*

Soſibian thou yeeld'ſt, thou waſt borne thrall,
When flattering thou thy father lord doſt call.

Ovid 1. *Faſt.*

Ther's price in price, the Cenſors honors give;
He giveth friendſhip, poore alone doe live.

Q. *But are they not more frequent from adverſes?*

A. Yes.

Q. *Give example?*

A. Cicero Syl. Neither doe I underſtand my ſelfe to have beene angry. But if I defend him whom thou accuſeſt, why ſhould I not be

angry with thee, who accuſeſt him whom I defend? hee ſaith I accuſe mine owne enemy; and I ſaid, I defend my friend. So *primo Tuſc:* But when as they confeſſe that there is force enough in vices to cauſe a miſerable life, why ſhould it not bee granted that there is force enough in vertues to effect a bleſſed life.

Q. *It ſhould ſeeme by this, that contraries are ſequences of contraries?*

A. So they are.

Q. *What may further be compriſed under this head?*

A. Sometimes there is put forth like for like.

Q. *Give example?*

A. Such is the contention of the ſhepheards in *Virg: Æglog:* 3. *Damatas* firſt of all putting forth this riddle.

Tell in what place and I will herry thee,
For great Apollo's *ſelfe, the welken large*
Iuſt three els broad and no more ſeemes to bee:
And Menalcas *anſwering in this other riddle.*
Tell in what place the flowers have their marge,
With kings names in their leaves inſcribed plain;
And to thy ſelfe take Phillis *for thy paine.*

Q. *Give example of feigned equalls?*

A Feigned equalls are ſuch as is in *Æſchinus Sacraticus* wherein *Socrates* ſheweth *Aſpatia* ſpeaking to *Zenophons* wife, & *Zenophon* himſelfe. Tell me I pray thee thou wife of *Zenophon*, if thy neighbour ſhould have better gold then thou, whether hadſt thou rather have hers

or

or thine? hers, ſaid ſhee. And if ſhee have a goune, and other womens garments of a greater price then thou, whether hadſt thou rather have hers or thine? hers, ſaid ſhe. Goe to then if ſhe have a better husband then thou, had'ſt thou rather have hers? here the woman bluſhed. But *Aſpatia* ſpake to *Zenophon* himſelfe, I pray thee (ſaid ſhee) if thy neighbour have a better horſe then thou, had'ſt thou not rather have his or thine? His, ſaid he: but if he have better ground then thou, whether had'ſt thou rather have his? His, ſaid hee: *viz.* the beſt. But if hee have a better wife then thou haſt, whether had'ſt thou rather have his or thine? And here *Zenophon* alſo himſelfe held his peace.

Cap. 18.

Greaters.

Q. *What are unequalls?*

A. Vnequals are thoſe of which the quantity is not one.

Q. *What be the kindes of unequals?*

A. Vnequall is greater or leſſer.

Q *What is greater?*

A. Greater is that which quantity exceedeth.

Q. *What be the proper notes of it?*

A. Not only, but alſo, I had rather this, then that, more alſo by grammaticall compariſon.

Q. *Give example.*

A. *Cicero pro Mur.* There is taken from amongſt us not onely that verball counterfeit of prudence, but alſo that Lady of things Wiſedome it ſelfe: The thing is carried by force, not onely the hatefull Orator in pleading, or the pratler, but alſo the truely good is deſpiſed. A horrid ſouldier is loved.

Q. *Is not a certaine logicall gradation, ſometime ioyned with a rethoricall climax taken from hence?*

A. Yes.

Q. *Shew example?*

A. *Pro. Mil.* Neither did he ſo handle himſelfe to the people onely, but alſo to the Senate, neither to the Senate only, but alſo to the publique preſident and ſouldiers: neither to theſe alone, but alſo to the power of thoſe, to whom the care of Senate ſouldiers, & the whole common wealth of *Italy* was committed.

Q. *Give a poeticall example?*

A. *In. Sat.* 8. Againſt a proud noble man,

Rather had I Thirſes *thy Sire ſhould bee,*
Whil'ſt that Æacides *is like to thee:*
And that thou ſhouldſt with Vulcan *armor make,*
Then for Achilles *ſonne men ſhould thee take.*
Or that thy feature ſhould like Thirſes *be.*

Q. *Proceede to further example?*

A. *Pro. Marc.* Having more admiration then glory, *Æneid.* 1.

O fellowes we theſe evills knew before,

God

God will them end, we greater far have bore.

Cic. pro Mur. Be not ſo iniuſt, that when as thy fountaines are opened by thine enemies, our rivers ſhould bee ſtopped up even by our friends.

Q. *Give an example of a gradation, without a rethoricall climax?*

A. Ter. Thr. But doth *Thais* give me many thankes for it? *Gn.* Many. *Thr.* ſayeſt thou ſo? is ſhe glad? *Gn.* Not ſo much for the gift it ſelfe, as that it was given by thee: for that ſhee triumpheth in good earneſt.

Q. *Are not alſo greaters feigned?*

A. Yes, and of great force.

Q. *Give example?*

A. Ter. Hert. A noble man if hee be made a lover can never undergoe the charges, much leſſe thou then. *Æneid.* 5.

O great Æneas *although* Iove *ſhould not*
Promiſe to helpe or aide me now one iot,
I hope that Italy *ſhall reach to heaven,* (*driven.*
The windes once chang'd their forces croſſe have
Ariſeing from black night i'th city caſt, (*waſt.*
Our power is weake, our greateſt ſtrength but

Cap. 20.

Leſſers.

Q. *What is Leſſer?*

A. Leſſer is that whoſe quantity is exceeded.

Q. *How is a Lesser iudged?*

A. Oftentimes by proper notes.

Q. *What be these notes?*

A. Not onely, but not at all: rather this then that, when as, as also.

Q. *How else?*

A. By grammaticall comparison.

Q. *How lastly?*

A. By the denying of partes.

Q. *Give example of the notes out of some Orator?*

A. *Cic. secund. Cat.* No man not onely of *Rome*, but in no corner of all *Italy* was ever oppressed with so great a taxe, as that hee once knew of so incredible a *Cesar*. *Cat.* 1. Thou canst rather as an Exul tempt, then as a Consul vexe the common wealth. *Ag.* 2. Which when to all it is very hard and an evill reason, then truely to me above the rest.

Q. *Give poeticall examples.*

A. *Ovid Trist.* 1.

More fierce then Busiros, *more fierce then he,*
Who in slow fire his Oxe burnt furiously.

Ovid. pri. de rem. amor.

Thy body to redeeme beare sword and fire,
Ne drinke to coole thy thirsty hot desire:
To save thy soule wilt thou not all forbeare,
This part exceedes the other price by farre.

Q. *Give example of those which are done by the denying of parts.*

A. *Phil.* 9. All in all ages who have had the under-

understanding of the law in this city, if they might bee brought together into one place are not to be equalled with *Servius Sulpitius*: *Cat.* 2. Although those which say that *Catilina* is gone to *Messilia*, doe not so much complaine of it, as feare it.

Q. *Is it not sometimes without notes?*

A. Yes.

Q. *Give example?*

A. *Pro Mur*: Thou art so much wanting from the perfection of great workes, as the foundation, which thou thinkest thou hast not yet layd. *Pro Arch*: The stones and desartes often times answer to the voyce; wilde beasts are tamed and subdued by singing: shall not then the instructions of the Poets in the best thing move us?

Q. *Is there not also a gradation from lessers?*

A. Yes.

Q. *Give example?*

A. *Ver*: 7. Is it a great act to overthrow the city *Rome*, to beate a knave, to kill a Parriside, what shall I say? to hang him upon the gallowes.

Q. *Are not lessers also sometimes feigned?*

A. Yes.

Q. *Give example?*

A. *Virg*: Æglog: 1.

The light held hynds in th'aire shall feed therfore,
And in the Ocean all the fishes die:
For want of water on the naked shore,

The wandring Parthyan *firſt ſhall drinken dry*
Huge Araxis, *and guſling* Germany: (*tide*,
Sucke downe their thirſty throates, ſwift Tigris
Ere his deare lovely face ſhall from my boſome
(*ſlide*.

Q. Give another example.

A. Phil. 2. O filthy thing? not onely in the ſight but alſo to heare of? if it had happened to thee amongſt thine inhumane pots, who would not have accounted it filthy? but in the aſſembly of the *Romans* about publique affaires, the maſter of the horſe to whom it is not comely to belch, hee vomiting a cruſt of bread and wine, filled his lap and all the tribunall with ſtinke.

Cap. 21.

Likes.

Q. You have expounded compariſon in quantity, compariſon in quality followeth, what therefore is quality?

A. Quality is that whereby the things compared are ſaid to be ſuch.

Q. What are the kindes of quality?

A. Like or diſlike?

Q. What are likes?

A. Likes are thoſe of which there is the ſame quality.

Q. What are likes called?

A. Like is called proportion, as the likes are proportionable.

Q. What

Q. *What are the notes of likenes, whereby it is concluded in one word?*

A. Like, effigies, in that manner as alſo denials of diſlikenes.

Q. *What be they?*

A. Such as this not otherwiſe.

Q. *Give example of the firſt ſort?*

A. *Æneid:* 1. His mouth and ſhoulders being like to God. *Phil:* 9. Although *Servius Suſpicius* could leave no clearer monument then his ſonne, the effigies of his manners, vertues, conſtancy, piety, wit.

Q. *Give example out of ſome Poet?*

A. *Ovid. Triſt.* 1.

For he or none, even he that made the wound,
Onely Achilles *'tis can make me ſound.*

Q. *Proceed to farther examples?*

A. *In Phiſ.* There was one day which was to mee the likeneſſe of immortality, wherein I returned to my countrey. *Ver:* 1. But preſently from the ſame likenes of a man as it were by ſome *Circean* pot, hee is made a Beare. *Pro Pomp.* Therefore all in this place doe behold *Conſ. Pompeius* not as one ſent from the citty, but fallen from heaven. *Æneid.* 3. They doe not that which I have commanded. *Ter:* I am not, neither have beene otherwiſe then he.

Q. *What is the partition of likenes?*

A. Disjoyned or continued.

Q. *What is a disjoyned ſimilitude?*

A. A disjoyned ſimilitude is when as foure

termes

termes are distinguished to the thing.

Q. *Give example?*

A. *Eglog:* 5.

So me thy song as sleepe on grasse doth queme
The travailer, his weary limbs to drench.

Q. *What is the force of this example?*

A. The songs to the hearers, as sleepe to the weary, are foure distinct termes.

Q. *Give another example?*

A. *Ad fratrem:* As the best governours can not overcome the force of the tempest, so the wisest men often times cannot overcome the violence of fortune.

Q. *Shew the force of this example?*

A. Here are foure termes, as the governour to the shippe, so wise men to fortune.

Q. *Proceed to farther examples?*

A. *Trist.* 1.

Evẽ as the yellow gold in flaming fire is seen, (keen
So men may trust, behold, in time that's sharp and

Cic. Phil. 2. But even as those who in a great sickenes doe not taste the sweetnesse of meate, so the lustfull, covetous, wicked have not the taste of true praise. *Virg.* made these verses.

All night it rain'd, next day the signes are seene,
Th' Empires parted Cesar *and* Iove *betweene.*

Battillus arrogated them to himselfe and obtained a great reward: therefore *Virgill* in these verses mocketh *Battillus.*

I made these rimes, another had the land,

So

So birds you neaſts not for your ſelves have made,
So you ô Bees make hony not for you:
So you ô Sheepe beare wooll but not for you,
So you ô Oxen plough but not for you.

Q. *Are not the notes ſometimes omitted?*

A. Yes, ſometimes there is no note at all.

Q. *Give an example?*

A. *Virg: Eglog:* 2.

Ah my faire boy truſt not thy hew too much,
Hurtles though blacke, by every handſome hand
Are pluck'd, while dayſes none vouchſafe to touch,
All be they white, yet ſhed they as they ſtand.

Q. *What is continuall likeneſſe?*

A. A continuall likenes is when as the firſt terme is to the ſecond, ſo the ſecõd to the third.

Q. *Give an example?*

A. *De Leg:* 3. See you not that this is the Magiſtrates power that he ſhould rule and preſcribe right, profitable, and agreeing things with the lawes: for as the lawes doe governe the Magiſtrates, ſo the Magiſtrates doe rule the people.

Q. *What is the force of this example?*

A. Here are three termes, Lawes, Magiſtrates, People.

Q. *Have not feigned likeneſſes equall force with theſe above?*

A. Yes.

Q. *Give example?*

A. It appeareth chiefly in this explicated ſimilitude of *Eſope* his Apology taken out of

Horace

Horace Epiſt. 1.

But if Romes *people aske me happily,*
Why not 'mongſt Iudges on the bench ſit I:
And doe that which they love, fly that they hate?
I anſwer as the crafty Fox of late.
When tooth-ſick lion he this meſſage ſent,
Faine would I come to that thing was I bent:
But that I ſaw the ſteps of many feet,
That way to goe, none back againe to get.

Cap. 22.

Diſlikes.

Q. *What are diſlikes.*

A. Diſlikes are comparatives, whoſe quality is diverſe.

Q. *What are the proper notes of diſlikes?*

A. Diſlike, different, another.

Q. *Give example?*

A. *Pro Plan.* Although the paying of mony and thankes bee unlike. *Æneid.* 1. O ancient houſe? O how unlike for that Lord to governe *Caſ. Pri. Bel. Gal.* All theſe differed in their tongues, inſtructions, lawes. *Agra.* 2. One is knowne by his countenance, another by his voyce, another by his gate. *De Nat. Deo.* 2. Becauſe I have begun to doe otherwiſe then I had ſaid in the begining.

Q. *Are not diſlikes alſo knowne by denying likes?*

A. Yes.

Q. *Give*

Q. *Give example?*

A. *De Orat:* 2. Philoſophy is not like the other artes: *Æneid:* 2. But he was not of that ſeede wherein thou remembreſt *Achilles*, ſuch was *Priamus* his enemy. *Lor. Epiſt.* 1. There is not the ſame age, the ſame minde, *ad frat.* 1. So thy ring is not as a certaine veſſell, but as thy ſelfe: *Phil:* 3. This certaine day he is wont to expect not ſo much of ſacrifice as counſell.

Q. *Give ſome poeticall examples?*

A. By this argument the ſhepheard confeſſeth his error. *Æglog:* 1.

Ah fond friend Melibe *I whilom dempt,*
That famous city which I now and then,
In common chat amongſt our countrey men:
Have heard yea cliped by the name of Rome,
Certes for all the world cib to our homely home:
and by and by,
---------- ſo did I dare.
Kids liken to their Goates, whelps to their dams,
And moule hills wont to mountaines to compare.

Q. *Shew the force of this example?*

A. As neither the whelpes to the dogges, nor kids to their dams, ſo neither is *Mantua* like to *Rome.*

Q. *Be not notes of diſlikes ſometimes wanting?*

A. Yes, often times, and the diſlikeneſſe is more clearely explicated.

Q. *Give an example out of ſome Orator?*

A. *Quint. l.* 1. *c.* 11. *Brutus* ſlew the children of the traytors: *Muntius* did puniſh by death the

the vertue of his ſonne.

Q. *Give another example?*

A. Cat: the ſunne ſets and riſeth againe: but when our little light ſetteth, there is a perpetuall night.

Cap. 23.

Conjugates.

Q. *Hitherto you have expounded the firſt arguments, thoſe derived from the firſt follow, what are they then?*

A. Thoſe derived from the firſt are theſe, which are even to that which they argue, as the firſt from whence they are derived.

Q. *What be the kindes of theſe arguments?*

A. A conjugate, a notation, a diſtribution, and a definition.

Q. *What are conjugates?*

A. Conjugates are names drawne diverſly from the ſame principle.

Q. *Give example?*

A. Iuſtice, juſt, juſtly.

Q. *Is there not a ſymboll in conjugates of agreeing arguments?*

A. Yes.

Q. *Give example?*

A. Propert: lib: 2.

Becauſe in love there is no liberty,
Who ever loves that man can ne'r be free.

Q. *Shew the force of this example?*

A. Here

A. Here liberty is the cauſe why we ſhould be free.

Q. *Give another example?*

A. Cic: Nat: Deo: 2. Where he ſpeaketh of *Dionyſius* the Tyrant. He commanded that the tables of ſilver in which were the images of the gods, ſhould be taken away, in which after the manner of the *Grecians* ſhould be ingraven. The goods of the gods, ſaying, that he waswilling to uſe of their goodnes.

Q. *Shew the force of this example?*

A. The Gods are good, therefore their goodnes is to bee uſed: here from the effects it is directed to the cauſes.

Q. *Give another example?*

A. Ter: I am a man, no humane thing is ſtrange to me.

Q. *Is it not ſometimes from the ſubject to the adjunct?*

A. Yes.

Q. *Give example?*

A. Phil: 2. I will not handle thee as a Conſul, leaſt thou handle mee as one ſtanding for the conſulſhip. *In Piſ:* When as all the cauſe was of the Conſuls and Senate, both the Conſuls & Senate had need of my helpe.

Cap. 24.

Notations.

Q. *What is notation?*

A. Notation

A. Notation is the interpretation of a name.

Q. What are names?

A. Names truely are notes of things.

Q. May there not be rendred a reaſon of the names?

A. Yes, either from the derivation or compoſition, if they be made by true notation, from ſome firſt argument.

Q. Give example?

A. Homo ab humo. Ovid: Faſt: 6.

Stat vi terra ſua, vi ſtando veſta vocatur.

Q. Shew the force of this example?

A. This is a notation from the cauſe.

Q. Give another example?

A. At focus a flammis, & quod fovit omnia (dictus.

Q. Shew the force of this example?

A. This is a notation from the effects.

Q. Give another example?

A. Vir: 4. O Verrea præclara! quid enim acceſſiſti, quo non attuleris tecum iſtum diem? & enim quam tu domum, quam urbem adyſti, quod fanum denique, quod non everſum atque exterſum reliqueris? quare appellentur ſanè iſta Verrea quæ non ex nomine, ſed ex moribus, naturaque tua conſtituta eſſe videantur.

Q. Shew the force of this example?

A. This is alſo a notation from the effects.

Q. Give another example?

A. Ovid: Faſt: 1.

Prima dies tibi carna datur, dea cardinis hæc eſt,

Nomina

Nomine clausa aperit, claudit aperta suo.

Q. *Wherein is the force of this example?*

A. This is a notation from the subjects in the inward, about which the deity of this goddesse is exercised.

Q. *Give another example?*

A. From the adjuncts, there is a notation from *Bambalion. Phil. 2. Quia balbus & stupidus: hinc igitur cavilatio in Antonium generum. Tua conjugia, bene femina, locupletatio quidem certè, Bambalio quidem pater, homo nullo numero, nihil illo contemptius, qui propter hæsitantiam linqua stuporemque cordis cognomen ex contumelia traxerit.*

Q. *Shew the force of this example?*

A. This is a notation from adjuncts.

Q. *Are there not notations also from disagreeings?*

A. Yes.

Q. *Give example.*

A. Quint. lib. 1. cap. 6. Lucus, quia umbra opacius, parum luceat: & ludus, quia sit longissimè a lusu, & dis quia minimè dives.

Q. *May not notation bee also from comparatives?*

A. Yes.

Q. *Give example?*

A. Pyropus, quod ignis flammam imitetur.

Q. *But is there not, as to the notation to his name, so an affection of the name to the notation?*

A. Yes.

A. Yes.

Q. Give example?

A. Animi plenus, ergo animosus.

Q. Shew the contrary?

A. Animosus, ergo animi plenus.

Cap. 25.

Distribution.

Q. What are the other derived arguments?

A. Distribution and definition.

Q. Is there not a reciprocall affection in both these?

A. Yes.

Q. What is the affection in the distribution?

A. Of all parts with the whole.

Q. What is the affection in the definition?

A. Of the definition with the things designed.

Q. What is a distribution?

A. A distribution is, when the whole is distributed into parts.

Q. What is the whole?

A. The whole is that which containeth parts.

Q. What are parts?

A. Partes are those which are contained of the whole.

Q. It should seeme then that the distinction of the whole into parts is distribution?

A. So I said.

Q. *What is then the collection of the parts to the making up of the whole?*

A. It is called induction.

Q. *Whence is distribution taken?*

A. Distribution is taken from arguments altogether agreeing, but disagreeing amongst themselves: therefore it shall bee by so much more accurate, by how much the agreeings of the partes shall be with the whole, and the disagreeing among themselves.

Cap. 26.

The distribution from the cause.

Q. *Whence is the first distribution?*

A. The first distribution is from absolute agreeings.

Q. *What are these absolute agreeings?*

A. The causes and effects.

Q. *What is distribution from the causes?*

A. Distribution from the causes, is when the partes are causes of the whole. Here the distribution of perfect into its members is greatly prayſed.

Q. *What is perfect?*

A. Perfect is the whole, to which the parts are essentiall.

Q. *What is a member?*

A. A member is a part of the whole

Q. *Give example?*

A. Grammer is divided into Etymo

and Syntaxis; Rhetoricke, into Elocution and action; Dialectica, into invention and judgement: for those artes are constituted of those partes.

Q. *What is the principall distribution?*

A. When the explication of a longer thing is received.

Q. *Give examples?*

A. *Georg:* 1.

What makes glad corne, & how to till the ground,
How to plant elms that be so strong and sound:
How to guide oxen, cattell how to tend,
And how the little pretty bee defend,
I will declare. ——————

Q. *Give another example?*

A. *Cic: pro Mur:* I understand O you Iudges, that the whole accusation hath three parts, one of which is in reprehension of life, another in contention of dignity, the third touching the fault.

Q. *How is the second kinde of handling this kinde of argument?*

A. Either from the partes to the whole; or from the whole to the partes.

Q. *Give example?*

A. *Cat:*

Quintia *is faire to many, so to me,*
I will not therefore this same thing deny;
Reasonably faire I will not say she's not:
Beauty in her there is not a jot,
But faire in every part most fine,

Venus

adorn'd her, cleare did make her shine.

Cap. 27.

The distribution from the effects, also the genus and species.

Q. What is the distribution from the effects?

A. The distribution from the effects, is when the partes are effects.

Q. Give example?

A. In a shippe the sea-men, some scale the masts, some runne in at the doores, some draw water, the governour holdeth the rudder in the ship.

Q. May not distribution of genus into species be comprised under this head?

A. Yes, distribution of genus into species doth here excell.

Q. What is genus?

A. Genus is the whole essentiall in parts.

Q. What is species?

A. Species is the parts of genus.

Q. Give example?

A. We say a living creature is the genus of a man, and a beast: for a living creature is the whole of that effect. *viz.* a corporall living substance, which commonly pertaineth to the beasts and men: wee say the species of a man and a beast is living, because they are parts of a living subject, which living essence they have common: wee say a man the genus of every

man, and a lion the genus of every lion, but contrary, every man the ſpecies of a man, every lion of a lion.

Q. *What is the kindes of the genus?*

A. The genus is moſt generall or ſubalternat.

Q. *What are the kindes of the ſpecies?*

A. The ſpecies is ſubalternate or moſt ſpeciall.

Q. *What is the moſt generall genus?*

A. The moſt generall genus is that of which there is no kindes.

Q. *Give example?*

A. In logicall invention an argument is the moſt generall genus of artificialls and inartificialls.

Q. *What is the ſubalternate genus, and the ſubalternate ſpecies?*

A. The ſubalternate genus, as alſo the ſubalternate ſpecies, is that which is the ſpecies of this, but the genus of that.

Q. *Give example?*

A. The cauſe is the ſpecies of an abſolute arguing argument, but the genus of the matter and forme.

Q. *But what is the moſt ſpeciall ſpecies?*

A. The moſt ſpeciall ſpecies is that which is individable into other ſpecies.

Q. *Give example?*

A. The matter and forme ſingly.

Q. *What are the genus and ſpecies notes of?*

A. Of the cauſes and effects.

Q. *Give example?* A. In

A. In a living thing there is a corporeall eſſence whichin the matter is belonging commonly to the ſpecies, as alſo the faculty of life and ſence, which in the forme pertaineth commonly to the ſpecies.

Q. *It ſhould ſeeme that the genus containeth the cauſes, which doe attaine to the ſpecies of it; and therefore contrarily, the ſpecies containes the effects of their genus?*

A. So it is.

Q. *From whence then is that univerſall famouſnes and excellency?*

A. From hence, becauſe it declareth the cauſes.

Q. *Shew ſome example now of the diſtributions of the genus into ſpecies?*

A. Diſtribution of genus into ſpecies is very excellent truly, but hard and ſeldome found, yet we will bring what illuſtrations and examples wee can. *Ovid: Met:* 1. Divideth living creatures into five ſpecies; ſtarres, birds, beaſts, fiſh, men: hee giveth life to the ſtarres as the Philoſophers doe.

No region is without ſome living thing,
Starres in the skies the formes of gods being:
Birds in the aire in abundance be,
Beaſts on the earth, and fiſhes in the ſea.
But yet 'mongſt theſe a creature more divine,
Who may them rule and governe all in fine;
There wanted much untill that man was borne.

So *Cic: Offic;* 1. divideth vertue into foure

ſpecies, prudence, juſtice, fortitude, and temperance; but all that is honeſt ſpringeth out of one of theſe foure parts, for either it is converſant in the knowledge and skill of the truth, or in the defending the ſociety of men, and giving every one his owne; alſo in truſt of things bargained, or in a high minde and admirable greatnes and courage, or laſtly in all things which are made and called order and meanes in which is modeſty and temperance,

Q. *What is diſtribution of the genus into the formes of the ſpecies?*

A. Diſtribution of the genus into the formes of the ſpecies is the ſame; becauſe the forme with the genus, conſtitute their ſpecies.

Q. *Give example?*

A. Of living creatures, one is ſpeaking, another dumbe.

Q. *May not genus and ſpecies bee handled apart and ſeverally?*

A. Yes, genus & ſpecies are not only handled after this ſimple forme of diviſion, but alſo apart one from another.

Q. *Give example?*

A. *Pro Arc:* But leaſt any ſhould wonder that we ſay ſo, that there is a certaine faculty of wit, and this reaſon or diſcipline of ſpeaking, neither that we have truely given our ſelves altogether to this ſtudy; for all artes which pertaine to humanity, have a certaine common band, and are contained (as it were) in a cer-

taine knowledge amongſt themſelves.

Q. *Shew the force of this example?*

A. Art is the genus, poeſie and eloquence the ſpecies.

Q. *Is not the genus handled alſo by the ſpecies?*

A. Yes.

Q. *Give example?*

A. Ovid: de Triſt: 4.

Fill thy ſad matter with thy vertues grave,
Hot glory doth decay, it none can ſave:
Who had knowne Hector *if* Troy *well had beene?*
Through publique vices way to vertue's ſeene.
Thine art ô Typhis *lyes, if in the ſea*
There be no floods, if men be well truly,
Then Phœbus art decayeth inſtantly.
That which they hid, and is not knowne for good,
Appeares at laſt, and ſhewes where evill ſtood.

Q. *But are there no ſpeciall examples fitted to this kinde?*

A. Yes, ſuch as this. *Attic.* 7. Wilt thou leave the city? what if the French men come? The common wealth hee ſaith is not in walls but altars and religion. *Theomiſtocles* did the ſame, and a whole hoſt of *Barbarians* were not able to take one city. But *Pericles* did not ſo, who in the yeare almoſt before fifty, when he kept nothing but a wall; our city before being taken they kept the tower notwithſtanding.

Cap. 28.

Distribution from the subject.

Q. *What is the other distribution?*

A. The other distribution is of agreeings after a certaine manner.

Q. *What are agreeings after a certain manner?*

A The subjects and adjuncts.

Q. *What is the distribution from subjects?*

A. The distribution from subjects is, when the parts are subjects.

Q. *Give example?*

A. *Cat:*

Thy maiden head's not wholly thine I wene,
One part thy father gave, the part betweene
Thou of thy mother had'st, so that to thee
None but the third remaineth for to be.
Therefore resist not two, cast not away
The thing thy parents gave to thee I say.

Q. *Give example out of some Orator?*

A. *Cic: Tusc:* 1. There are therefore three kindes of good, as I understand from the *Stoicks*, to whose use oftener then I am wont wee give place. There are therefore those kindes of good, whilst that the external things of the body are cast upon the ground, & because they are to bee undertaken they are called good. There are other divine things which doe more nearly concerne us, and are heavenly, so that those who have attained them, why may I not call

call them after a manner bleſſed, yea moſt happy.

Cap. 29.

Diſtribution from adjuncts.

Q. *What is diſtribution from adjuncts?*

A. Diſtribution from adjuncts is, when the parts are adjuncts.

Q. *Give example?*

A. Of men, ſome are ſound, ſome ſicke, ſome rich, ſome poore.

Q. *Give a poeticall example?*

A. *Virg: Georg:* 1. Divideth the world into five partes, the middle ſcorching hot, the other two extreame cold, the two laſt temperate.

Five zones the heavens doe hold, the middle hot:
The Sun there burnes, cold in it there is not,
But on the right and left hand there is ſeene
Raine, froſt and cold, that's bitter, ſharpe & keen.
The two laſt temperate, yet in them is
Mortality, and many ſickneſſes.

Q. *Give an Orators example?*

A. *Caſ: Bel: Gal:* 1. All *France* is divided into three parts; of which, one the *Belgians* inhabite, the other the *Æquitans*, the third thoſe who in their tongue are called *Celts*, in our language the *Gaules*.

Cap.

Cap. 30.

Definition.

Q. *What is definition?*

A. Definition is when it is explicated what the thing is, and that interchangeably may bee argued with the thing defined.

Q. *What are the kindes of definition?*

A. A definition is perfect or imperfect.

Q. *What is the perfect definition called?*

A. This is properly called a definition.

Q. *What is the imperfect called?*

A. A deſcription.

Q. *What is a perfect definition?*

A. A perfect definition is a definition conſiſting of the onely cauſes which conſtitute the eſſence: ſuch as the cauſes comprehended by the genus and forme.

Q. *Give example?*

A. After this manner is a man defined, *viz.* by the genus, (a living creature) we underſtand (as it is ſaid) a corporeall eſſence full of life and ſenſe, which is the matter and a part of the forme of a man, to which (if thou addeſt reaſonable) thou comprehendeſt the whole forme of a man, by the whole faculty of his life, ſenſe, reaſon.

Q. *It ſhould ſeeme then that the perfect definition is nothing elſe then an univerſall ſymboll of*

of the cauſes, conſtituting the eſſence and nature of things?

A. So it is.

Q. Give an example?

A. The artes have ſuch definitions, Grammer of well ſpeaking; Rethoricke of pleading well; Dialectica of diſputing well; Arithmeticke of numbring well; Geometry of meaſuring well.

Cap. 31.

Deſcription.

Q. What is deſcription?

A. Deſcription is a definition defining the thing from other arguments alſo.

Q. Give example?

A. This is the deſcription of a man, a man is a living creature, mortall, capable of diſcipline.

Q. Are not proper circumſtances alſo mingled with common cauſes ſometimes?

A. Yes.

Q. Then it ſeemeth that ſuccint brevity is not alwayes in this kinde?

A. No, oftentimes it deſireth a clearer and greater explication.

Q. Give an example out of ſome Orator?

A. In Mil: Glory is deſcribed. But yet of all rewards of vertue (if there be a reaſon of rewardes) the greateſt is glory; this one comforteth us touching the ſhortneſſe of our life, cauſeth

cauſeth that wee are preſent with the abſent, dead, maketh us to live to conclude, by theſe ſteppes wee doe ſeeme to aſcend into heaven.

Q. *Give a poeticall example?*

A. *Æneid:* 4. Fame is deſcribed.

From Libeans *temple cometh forth great fame,*
Nought ſwifter then ill newes which beares this name,
Moving ſhe goes, by going ſtrẽgth ſhe gets,
She feares at firſt, at laſt with windes ſhe fleets.
Walkes on the earth, her head ſhe lifts to'th skie,
Earth brought her forth, the Gods were angry;
In Cæus *and* Encelladus *his land,*
She was at laſt as I doe underſtand;
Her feet were ſwift, her wings moſt hurtful were,
A horrid monſter, wicked, full of feare,
As many feathers as upon her are:
So many eyes attend her every where.
So many tongues, ſo many mouthes doe ſound,
So many yeares doe leſſen her around.
In night ſhe flies through heaven, & in the ſhade,
About the earth ſhe goes, no noyſe is made:
She ſitteth by the light on houſes high,
And cauſeth townes to quiver fearefully;
As well a bruiter of things falſe that be,
As meſſengers of truth and verity.

Q. *Proceede to further example?*

A. Such are the deſcriptions of plants and living creatures, in phyſicke: alſo of rivers, mountaines, cities, in geography and hiſtory.

Cap. 32.

Divine teſtimony.

Q. You have expounded the artificiall arguments, the inartificiall followeth; tell me then what an inartificiall argument is?

A. An inartificiall argument is, that which argueth not by its owne nature, but taketh force from ſome artificiall argument.

Q. It ſeemeth by this when a hidden truth of things is more ſubtily ſearched for, that this argument hath ſmall force of proofe?

A. So it is, but in civill and humane things oftentimes this argument effecteth the greateſt truſt, from the moving arguments, if wiſedome, vertue, and good will be preſent.

Q. What is it called?

A. In one name it is called teſtimony.

Q. What are the kindes of teſtimony?

A. Divine or humane.

A. What may be compriſed under the head of divine teſtimony?

A. Not onely the miracles of the gods, but alſo the anſwers of prophets and fortune-tellers, are counted amongſt divine teſtimonies.

Q. Give example?

A. All theſe are brought forth. *Cat:* 3. For that I may omit (ſaith the Orator) the fires ſeene in the night from the Weſt, and the burning

ning of heaven, as alſo lightning, as earthquakes, with other many things done to us Conſuls, as thoſe which are now done, doe ſeeme to proclaime the gods immortality. And a little after, at which time when the *Araſpatians* were come together out of all *Herturia*, they ſaid that ſlaughter, burning, periſhing of the lawes, civill and domeſticall warre, and the fall of the whole city and empire approached, unleſſe the immortall gods pleaſed by all reaſon, by their power ſhould change thoſe deſtinies. At length when hee had ſaid that they mocked at the anſwer of the *Ariſpatians*, and that they did more regard the ſigne of *Iove*, turning to the Eaſt, he then ſaid; but is not hee ſo preſent that it ſhould ſeeme to be done at the becke of the mighty *Iove*, that when this morning before my doore by my command and conjuration, the Iudges being then in the houſe of *Concordia*, at the ſame time there appeared a ſigne: which being turned towards you and the Senate, both you and the Senate ſaw manifeſtly laid open, who they were that were againſt the health of all men.

Q. *Give another example?*

A. That of *Tibullus* is more ſhort.

But if that oracles true things doe tell,
Then this in our name ſee thou doe declare:
That he doth promiſe Delius *to give,*
To be thy ſpouſe with whom thou'lt happy live.

CAP.

Cap. 33.

Teſtimony from humane law and ſentences.

Q. What bee the kindes of humane teſtimony?

A. Humane teſtimony is common or proper.

Q. What is common?

A. Law, and a famous ſentence.

Q. What is legall teſtimony?

A. Legall teſtimony is both unwritten and written.

Q. Bring forth authority for this?

A. Pro Mil: For there is (O ye Iudges) a law not written, but borne with us; which we have not received, learned, read; but taken, drawne, expreſſed from nature: as if our life ſhould bee in ſome hazard, force danger, either of theeves or enemies, all honeſt reaſon were to bee ſought of ſafety; but if the twelve tables will have the night theefe, yea the day theefe to, if he defend himſelfe after any manner killed without puniſhment; who is there that will thinke him that is ſlaine to bee puniſhed, when as there is a ſword reached to us, to kill that man by the lawes themſelves.

Q. What are famous ſentences?

A. Proverbes.

Q. *Give example?*

A. They bee ſuch as theſe. *Pares cum paribus facilimè congregantur. Spartam nactus es, hanc exorna.*

Q. *What may farther be under this head?*

A. Sayings of wiſedome alſo.

Q. *Give example?*

A. *Noſce teipſum. Nequid nimis. Sponde præſto ad detrimentum.*

Q. *What is proper teſtimony?*

A. Such as this of *Plato. 1. ad Quint: frat:* And then truely *Plato* the Prince of wiſdome and learning thought thoſe common wealthes bleſſed, if either learned and wiſe men governed them, or thoſe that did governe, placed all their ſtudy in wiſedome and learning.

Q. *Proceed to further example?*

A. Such were in the Poets *Æneid:* 4. Learne juſtice and admonitions, and contemne not the rich. So in *Homer.*

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.

Ajax led out of *Salaminus* twelve ſhips.

The *Magatenſes* were overcome by the *Athenians.*

Q. *What are teſtimonies of the living?*

A. Teſtimonies of the living, are not onely when it is inquired of ground, felling of wood and ſuch like buſineſſe, but alſo there are teſtimonies of obligation, confeſſing oath.

Q. *Give an example of obligation?*

A. *Phil:* 5. For I dare bind my faith, (*P.*

C.) to you and the people of *Rome*, that truely when no force constrained me I durst not doe; and I feared an opinion of timerity, in a thing greatly hurtfull; I promise and sweare (*P. C.*) to become alwayes such a citizen to *Cesar* as he himselfe is, and as wee ought chiefly to wish or desire.

Q. *Have we not an obligation set forth sometimes with a pledge?*

A. Yes. *Virg Eglog:* 3.

Wilt then by turnes, we hand to hand doe try,
What either can, and prove each by our deed;
Ile paune this heifer, (which least thou deny)
She twise hath come already to the payle,
And two twins sucklers at this time now say,
What paune thou'lt gage with her to countervail.

Q. *What are the kindes of confessions?*

A. Confession is free or extorted by torments.

Q. *What is this latters properly called?*

A. A question.

Q. *Give example?*

A. Such an argument there is against *Milon* whom *Cicero* derided. Goe to then, what or how is the question? how? where was *Roscius*? where was *Casca*? Doth *Clodius* lay snares for *Milon*? he hath done; surely the gallowes. He hath done nothing.

Q. *What further may be reduced hitherto?*

A. Hitherto may bee referred the argument which wee used when wee bring forth

our approbation, and experience of our affirmative.

Q. *Give example.*

A. Ver: 4. Even *Volcatio* if hee had come freely, would he have given a little booke? he ſhall come, he ſhall be tryed; no man truely receiveth it. *Ter:* ſpend thy time in letters, in the woods, in muſicke: it is meete for youth to know theſe liberall thinges, I will give diligence.

Q. *Give a poeticall example?*

A. Ovid. Triſt: 3.

The which that thou mayſt better credit me,
Try thou my paines, beleeve it then to be.

Q. *Give an example alſo of the teſtimony of an oath.*

A. Æneid: 6.

I ſweare byth' gods, and all in earth unſeene;
I have departed from thy ſhore ô queene.

Q. *This reciprocation ſeemeth to be more obſcure, as becauſe the teſtimony is true, the witnes is alſo true?*

A. So it is: and thus much ſuffiſeth to have ſpoken of invention, the firſt part of the ſcience Dialectica.

THE

THE SECOND BOOKE OF *PETER RAMVS* HIS Dialectica of Iudgement.

CAP. 1.

What Iudgement is.

Q. *Hitherto the first part of Dialectica in Invention hath bin expounded, the other part followeth, in Iudgement, what then is Iudgement?*

A. Iudgement is the second part of Logicke of disposing arguments to bee iudged well.

Q. *How are they iudged?*

A. Every thing is iudged by a certaine rule of disposition.

Q. *It may be thought then that this part of Logicke is called both iudgement and disposition from hence?*

A. So it is.

CAP. 2.

An affirmative or negative Axioma.

Q. *What are the kindes of Iudgement?*

A. Iudgement is Axiomaticall, or Dianoeticall.

Q. *What is an Axioma?*

A. An Axioma is the disposition of an argument, with an argument, wherein somewhat is iudged to bee, or not to be.

Q. *What is it called, and whence receiveth it the name?*

A. In the Lattin of *Enuntiatum*, it is called *Enuntiation*; of *Pronuntiatum*, *Pronuntiation*.

Q. *What are the affections of an Axioma?*

A. An Axioma is affirmative or negatiue.

Q. *What is affirmative?*

A. Affirmative is when the force of it is affirmd.

Q. *And what negative.*

A. When it is denied. From hence springeth the contradiction of Axiomas, when the same argument is affirmed or denied.

Cap. 3.

True and False.

Q. *What may be a second kinde of the affections of an Axioma?*

A. An Axioma secondly is true or false.

Q. *How true?*

A. When it pronounceth as the thing is.

Q. *How false?*

A. Contrary.

Q. *What are the affections of a true Axioma?*

A. A true Axioma is contingent or necessary.

Q. *How*

Q. *How contingent?*

A. When it is ſo true that it may ſometimes be falſe.

Q. *Give example?*

A. Fortune helpeth the bold; for it may be that which is true to day, to morrow may bee falſe: and therefore the iudgement of this contingent verity, is called opinion: thoſe things of the time paſt or preſent, may be certaine to a man, but of time to come they cannot by nature, although with God all things are preſent. Therefore *Martiall* doth worthily mocke *Priſcus*

Priſcus *thou often aſkſt what I ſhall be,*
If now moſt rich, hereafter what truely?
Things for to come canſt thou not tell them mee,
If thou a Lion art, what wilt thou thou be?

Q. *How neceſſary?*

A. When it is alwayes true, neither can be falſe.

Q. *What is this affirmative called?*

A. This affirmative is called *Katapantòs* of every thing.

Q. *How impoſible?*

A. Contrarily where it can bee true of nothing.

Q. *What belongeth to an Axioma of the artes?*

A. An axioma of the artes ought to bee *Kantapantòs* as alſo Homogene & Catholique

Q. *What is an homogene axioma?*

A. An homogene axioma is when the parts are essentiall among themselves: as the forme to the thing formed, the subiect to its proper adiunct.

Q. *What is this called?*

A This Genus of the Species is called *Kath' autò* by it selfe.

Q. *What is a Catholique axioma.*

A. A Catholique axioma is when the consequent is alwayes true of the anticedent; not onely in every thing and by it selfe, but also reciprocally.

Q. *Give example?*

A. A man is a living creature, reasonable, number is equall or unequall.

Q. *What is this called?*

A. This is called *Katholon prôton* vniversally first.

Q. *What then are the lawes of the proper documents of the artes.*

A. These three: the first, *Catàpantòs* the law of verity: the second *Kath' autò* the law of iustice: the third *Kathòlou prôton* called the law of wisedome, and such is the iudgement of Catholique axiomas, the most true & cheife knowledge.

Cap. 4.

The simple Axioma.

Q. *You have expounded the common affections*

of

of axiomas, the kindes follow, what are then the kindes of an axioma?

A. An axioma is ſimple or compound.

Q. *What is ſimple?*

A. Simple is that which is contained in the force of one word; and therefore by an affirmative or negative word it affirmeth or denieth.

Q. *Give example?*

A. Fire burneth, fire is hot, fire is not water.

Q. *Shew the force of theſe examples?*

A. Here fire is the anticedent, burneth, the conſequent: and this is the firſt diſpoſition of invented things; of the cauſe with the effect, as in the firſt example; the ſubiect with the adiunct as in the ſecond; the diſagreeing with the diſagreeing, in the third: after a certaine manner, any argument may be enunciated (except thoſe full of compariſon and diſtribution) agreeings truely by affirming, diſagreeings by denying.

Q. *What are the kindes of a ſimple axioma?*

A. A ſimple axioma is generall or ſpeciall.

Q. *What is generall?*

A. Generall is when the common conſequent is attributed generally to the common antecedent. and this contradiction, doth not alwayes devide the true & falſe, but both parts of the contingent, as alſo not of contingents may be falſe.

Q. *Give*

Q. *Give example of the first?*

A. Each place delighted is, with Bays pleasant (roomes,
No place delighted is with Bays pleasant roomes.

Q. *Give example of the second?*

A Every creature is reasonable, no creature is reasonable.

Q. *What is a speciall axioma?*

A. A speciall axioma is when the consequent is not attributed to every antecedent, and here the contradiction ever divideth the true from the false.

Q. *What are the kindes of speciall?*

A. Speciall is particular or proper.

Q. *What is particular?*

A. Particular is when the common consequent is attributed particularly to the antecedent: but to this axioma it is generally contradicted.

Q. *Give examples.*

A. Somewhat is to be pardoned: Nothing is to be pardoned. Some clemency is not to be prayſed. All clemency is to be prayſed.

Q. *What is a proper axioma?*

A. A proper axioma is when the cõſequent is attributed to a proper antecedent.

Q. *Give example?*

A. Fabulla is faire, whoſe negative & contradiction is *Fabulla*, is not faire.

CAP: 5.

The

The copulative axioma.

Q. *What is the compound axioma?*

The compound axioma is that which is contained in the force of a coniuction. Therefore from an affirmative or negative coniunction it is affirmed or denyed. And a part of the contradiction is true, a part false.

Q. *VVhat are the kindes?*

A. A compouud Enunciate is for his coniunction congregative, or segregative.

Q. *VVhat is congregative?*

A. Congregative is that which enuntiateth all agreeings by affirmings and disagreeings by denying.

Q. *What are the kindes.*

A. Copulative or connexed.

Q. *VVhat is copulative?*

A. Copulative is that whose coniunction is copulatiue.

Q. *Give example?*

A. *Eneid:* 1.

The east and south windes on the seas do blow,
They rush through deepe till on the top they show,
The affricke oft with these his blasts conioynes.

This therefore shall be the negatiue and contradiction.

The east and south windes not on seas doe blow,
They rush not through the deepe, ne on top show,
The affricke doth not oft his blasts conioyne.

Q. *But whereupon dependeth the judgement of the copulative enunciate?*

A. The iudgement of the coplative Enunciate being true dependeth of the truth of all parts: false, at the least of one part false.

Q. VVhat may further bee compriſed under this head?

A. The enunciate of a relate quallity is of this kinde, whoſe coniunction is the relation it ſelfe.

Q. Give example?

A. Eglog. 3.

So me thy ſong as ſleepe on graſſe doth queme
The travailer his weary limbs to drench.

Q. Shew the force of this example?

A. Here the coplative iudgement is as if he ſhould ſay, ſleepe is gratefull to the weary, and ſo thy ſong is pleaſing to me.

Q. VVhat is the Negative hereof?

A. *Not me thy ſong as ſleep on graſſ doth queme*
The travailer his weary limbs to drench.

Cap. 6.

The Connexed Axioma.

Q. VVhat is a connexed Axioma.

A. A connexed axioma is congregatiue, whoſe coniection is connexiue.

Q. Give example?

A. Eneid. 2. It fortune doth feigne Simon miſerable, it diſhoneſly feigneth him to bee vaine and a lyer, whoſe negative is if fortune doth not feigne Simon miſerable it diſhoneſly feigneth

ſeigneth him to be vaine and a liar?

Q. *Is not this coniunction alſo denyed more manifeſtly, by denying the conſequent?*

A. Yes.

Q. *Give example?*

A. *Pro Amer.* I am not a murtherer though in their company. *De fato*: Neither if every Enunciation be true or falſe, doth it follow therefore that the cauſes are immutable; For affirmation ſignifieth, if the antecedent be, that the conſequent is alſo. Negation therfore and contradiction determineth if the antecedent be that therefore the conſequent is not. Wherefore, when thou ſhalt iudge the connexiue to be abſolutely true, thou ſhalt iudge it alſo neceſſary, and thou ſhalt underſtand this neceſſity to ſpring from the neceſſary connexion of partes, the which may alſo bee even in falſe partes.

Q. *Give example of this?*

A. If a man be a Lyon, he is alſo a foure footed, this is a neceſſary connexion.

Q. *But if the connexion be contingent, and only put for his probability, how ſhall it bee iudged then?*

A. Its iudgment then ſhall be only opinion.

Q. *Give example?*

A. *Ter*: and *Phamphilus* if thou doſt this, this day is the laſt thou ſhalt ſee mee.

Q. *What may be further under this head?*

A. This relation connexive of conſequence

is like to the connexed axioma, as when *Tullius* is said to be an orrator, hee hath also skill in pleading well, and thus much of the congregative axioma.

Cap. 7.

The discreet Axioma.

Q. *What is a segregative axioma?*

A. A segregatiue axioma is that whose coniunction is segregative, and therefore enunciateth disagreeing arguments.

Q. *What are the kindes?*

A. A segregatiue enunciation is discreet or disiunct.

Q. *What is discreete?*

A. Discreet is that whose coniuction is discretiue, and therefore of disagreeings it cheifly enunciateth diuerses.

Q. *Give example?*

A. *Tusc.* 5. Although they may be iudged by the force of the body, yet they are referred to the minde: whose negatiue and contradiction is, although they may not be iudged by the sence of the body, yet they are referred to the mind, or, although they may be iudged by the sence of the body, yet they are not referred to the mind. For yet is here a cheife coniunction.

Q. *How is the discreet Enunciat iudged to be true?*

A. The discreete enunciation is iudged to be

be true & lawfull, if the parts be not only true but may be also discreet.

Q. *How is the false or ridiculous iudged?*

A. Contrarily.

Cap. 8.

The disiunct Axioma.

Q. *What is a disiunct axioma?*

A. A disiunct axioma is a segregative axioma whose coniunction is disiunct.

Q. *Give example?*

A. *Georg. 1.*

There as they say is either silent night
Alwayes most darke and voide of any light,
Or else the morning from us here doth goe
And brings the day unto them there also.

Q. *Shew an other example?*

A. *Do fato* every enunciation is true or false

Q. *Here it seemeth is signified from the disiunct, that one onely is true?*

A. So it is.

Q. *What shall the negative and contradiction bee.*

A. Not every enunciation is true or false.

Q. *And what doth the contradiction signifie?*

A. That one of them is not true by necessity, for if the disiunction be absolutely true, it is also necessary: and the parts of the disiunct are opposite without any meanes.

Q. *But although the disiunction bee absolutely*

true

and also necessary may there not be a necessity, that the parts should be seperately necessary?

A. No.

Q. Give example?

A. A man is good or not good, here the disjunction is necessary, and yet a man is good is not a necessary enunciation, also a man is not good, is not a necessary enunciation.

Q. Whereupon then dependeth the necessity of the disjunction.

A. The necessity of the disiunction dependeth on the necessary opposition, and disiunction of the partes, not as their necessary verity.

Q. But is not the disiunction oftentimes from condition.

A. Yes.

Q. Give example.

A. As if it be thought whether *Cleon* will come, or *Socrates*, because it was so agreed that one of them onely should come.

Q. It seemeth by this that if the disjunction be contingent, it is not absolutely true, but is onely opinionable?

A. So it is, and that more frequently in the use of man.

Q. Give example?

A. Ovid: Epist: Lean.

Either good hap shall now unto me fall,
Or else feirce death the end of loving thrall.

CAP.

Cap. 9.

The Syllogiſme and its parts.

Q. You have manifeſted in its ſelfe the axiomaticall judgement, by axiomas: the dianoeticall followeth, what therefore is dianoia?

A. Dianoia is when one axioma is derived from another.

Q. VVhat are the kindes of dianoyia?

A. A Syllogiſme or methode?

Q. VVhat is a Syllogiſme?

A. A Syllogiſme is a dianoia whereby the queſtion is ſo diſpoſed with the argument, as the antecedent put, it is neceſſarily concluded.

Q. Make this plainer?

A. When the axioma is doubtfull the queſtion is effected, and there is neede of a third argument to bee placed with the queſtion, for its truſt.

Q. How many parts hath the antecedent?

A. The antecedent of a Syllogiſme hath two partes, a propoſition, and an aſſumption.

Q. VVhat is a propoſition?

A. A propoſition is the firſt part of the antecedent, whereby the conſequent of the queſtion, is at leaſt diſpoſed with the argument.

Q. VVhat is the aſſumption?

A. The aſſumption is the ſecond part of the antecedent, which is affirmed from the propoſition.

Q. *But what is the conſequent part of the ſyllogiſme?*

A. The conſequent part of the ſyllogiſme, is that which imbraceth the part of the queſtion and concludeth it.

Q. *What is it called?*

A. It is called from the nature of it complexion and concluſion.

Q. *If any part of the ſyllogiſme want, what is ſaid to be?*

A. It is called *Enthymema.*

Q. *But what if any part happen to be beſides its partes?*

A. Then it is called a *Porſyllogiſme.*

Q. *Is not the order of the partes oftentimes confounded?*

A. Yes.

Q. *What then if any doubt ſhall ariſe from it?*

A. Then that ſhall be filled up which wanteth, thoſe cut of which abound: and every part digeſted into his place.

Cap. 10.

The ſimple contracted ſyllogiſme.

Q. *What are the kindes of a ſyllogiſme?*

A. A ſyllogiſme is ſimple or compound.

Q. *What is ſimple?*

A. Simple is where the conſequent part of the queſtion is placed in the propoſition, the antecedent

antecedent part in the aſſumption.

Q. *What are the affections of it?*

A. It is affirmed, denyed, generall, ſpeciall, and proper.

Q. *How is it affirmed?*

A. From all the affirmative parts.

Q. *How is it denyed?*

A. From one negative of the antecedent parts, with complexion.

Q. *How is it generall?*

A. From the generall propoſition and aſſumption.

Q. *How is it ſpeciall?*

A. From one of the generalls onely.

Q. *And how is it proper?*

A. From both propers.

Q. *VVhat are the kindes of the ſimple ſyllogiſme?*

A. The ſimple ſyllogiſme is contracted by partes, or explicated.

Q. *What is contract?*

A. Contract is when the argument for the example is ſo ſubjected to a particular queſtion, that the antecedent may bee underſtood to affirme each part; and in the aſſumption.

Q. *Give an example?*

A. Certaine confidence is vertue, as conſtancy, certaine confidence is not vertue, as boldnes.

Q. *Shew the forse of this example?*

A. This argument is underſtood to goe be-

fore each part of the queſtion, as if it were expreſſed, conſtancy is a vertue, and confidence, and therefore certaine confidence is a vertue: alſo boldnes is not a vertue, and yet it is confidence; and therefore ſome confidence is not a vertue. So in the uſe of diſputing the maſter of the Syllogiſme draweth the judgement, neither is it ſet forth otherwiſe. And this expoſition the beginning of the Syllogiſme is expounded by *Ariſtotle*, ſo that the Syllogiſme in its full judgement is more cleare and manifeſt.

Cap. II.

The firſt kinde of the ſimple explicated Syllogiſme.

Q. *VVhat is the explicated Syllogiſme?*

A. The explicated Syllogiſme whoſe partes are explicated.

Q. *VVhat are the proprieties in this explicated Syllogiſme?*

A. Two, firſt the propoſition is generall or proper, ſecondly the concluſion is like to the antecedent or the weaker part.

Q. *What are the kindes of it?*

A. The kindes are twofold.

Q. *What is the firſt?*

A. The firſt is where the argument alwaies followeth the negative in the other part.

Q. *Shew ſome Syllogiſme of this kinde?*

A. GEN. 1.

Ce- A troubled man uſeth not his reaſon well:
ſa- But a wiſe man uſeth his reaſon well,
re. A wiſe man is not therefore troubled.

Q. *Produce the example of ſome Orator for this Syllogiſme?*

A. This judgement is ſo brought forth of *Cicero Tuſc:* 3. And when (ſaith hee) the eye is troubled, it is not honeſtly affected to the fulfilling of its duty: and the reſt of the partes, as alſo the whole body, when it is moved from its ſtate, wanteth its office and function, ſo a troubled minde is not honeſtly affected to fulfill his duty. But the duty of the minde is to uſe reaſon, and a wiſe man is alwayes ſo affected, that hee uſeth reaſon moſt excellently; he is therefore never troubled.

Q. *Give example of another generall Syllogiſme?*

A. GEN. 2.

Ca- A mortall thing is compound.
me- A ſoule is not compound.
ſtres. A ſoule therefore is not mortall.

Q. *Produce the authority of ſome ancient, avouching this Syllogiſme?*

A. Cicero judgeth the ſoule to be immortall by this Syllogiſme. *Tuſc:* 1. For wee cannot doubt ſaith hee in our mindes, unleſſe wee bee perchance ignorant in phyſicall things, but that

there is nothing knit to ſoules, nothing connexed, nothing copulate, nothing joyned, nothing double; which when it is ſo, can ſurely never be parted, nor divided, nor ſevered, nor drawne aſunder, neither periſh therefore: for periſhing is as it were a departure and ſeparation or breach of thoſe parts, which before the periſhing were joyned together.

Q. *Give an example of a ſpeciall ſyllogiſme?*

A. SPEC. 1.

Fe- A pale man is not couragious.
ſti- *Maximus* is couragious.
no. *Maximus* therefore is not pale.

Q. *Produce authority for this ſyllogiſme?*

A. By this judgement *Ovid:* concludeth. *De Pont: 3. El: 3.*

Palenes and ſloth are not in the high minde,
Rather with vipers them on ground we finde:
In higheſt things thy minde excels we ſee,
No name I finde t' expreſſe the wit of thee.
Some miſeries doe taſte, hurt and out worne,
Are made to feele ſharpe pricking of the thorne:
Yet thou art wont to helpe complaning men,
Amongſt which number pray let me be then.

Q. *Shew another example of the ſpeciall ſyllogiſme.*

A. SPEC. 2.

Ba- A dauncer is *Lecherous.*
ro- *Murena* is not *Lecherous.*
co. *Murena* therefore is no dauncer.

Q. *Produce*

Q. *Produce ſome Orator for this ſyllogiſme?*

A. Cic: pro Mur: For no man almoſt being ſober daunceth, unleſſe perchance hee bee mad, neither alone, nor at a moderate and honeſt banquet; for dauncing is the companion of untimely banquets, pleaſant places, and many delights, thou ſnatcheſt that from me that it is neceſſary that vices ſhould be: thou leaveſt that whereby this removed, this vice ought not to be at all: no filthy banquet, no love, no glotteny is ſhewed, and when we finde not all theſe things which have the name of pleaſure, and are vices; there thou canſt not finde lechery, nay thinkeſt thou to finde a ſhadow of luſt in ſuch.

Q. *Avouch ſome other authority after the like manner?*

A. After this manner of judgement *Ovid: de Triſt*: 1. concludeth triply, whil'ſt hee ſets forth the excuſe of his verſes.

They that make verſes ſhould not merry be,
Our time is clouded with adverſity:
They that write verſes ſhould enjoy their eaſe,
The ſeas, the windes, with winter fierce me preſſe.
Good poets ſhould not feare, but I feare death,
I dread leaſt ſwordes doe take away my breath:
Then what is here, a right judge will admire,
If reading them they ſatisfi's deſire.

Q. *Give example of proper ſyllogiſmes?*

A. PRO. 1.

Ageſilaus is not painted by *Apelles.*

Alexander is painted by *Apelles*.
Alexander therefore is not *Ageselaus*.

Q. *Give another example of a proper Syllogisme?*

A. PRO. 2.

Cesar oppressed his contrey.
Tullius opressed not his countrey.
Tullius therefore is not *Cesar*.

CAP. 12.

The second kinde of the simple explicate Syllogisme.

Q. *What is the second kinde of the explicate Syllogisme?*

A. The second kinde of the explicate Syllogisme is, when the argument goeth before in the proposition, the affirmative followeth in the assumption.

Q. *Give an example of an affirmative generall after this kinde.*

A. AFF. *Gen.*

Bar- Every just thing is profitable.
ba- Every honest thing is just.
ra. Every honest thing therefore is profitable

Q. *Produce some Orator avouching this Syllogisme?*

A. Thus *Cicero* concludeth, *Offic:* 2. The Philosophers truely with great authority, severely,

verely, ſoundly and honeſtly, doe diſtinguiſh theſe three confuſed kindes by cogitation. For whatſoever is juſt, that alſo they thinke to be profitable: alſo, whatſoever is honeſt, that is juſt; from whence ariſeth, that whatſoever is honeſt, that is alſo profitable.

Q. *Give an example of a negative generall Syllogiſme?*

A. NEG. GEN.

Ce- A fearefull man is not free.
la- A covetous man is fearefull.
rent. A covetous man therefore is not free.

Q. *Prove this by ſome Poet?*

A. It is thus concluded and judged by *Horace: Epiſt:* 1.

Who freer is he that as ſervant dwelleth,
Or he that in his monies love excelleth:
I doe not ſee, he that deſires doth feare,
And he that feares his freedome doth not beare.

Q. *Give another example of this kinde of Syllogiſme?*

A. *Ter: in Eu:* concludeth and judgeth this,
That which is voyd of counſell, cannot be governed by counſell.
Love is voyd of counſell.
It cannot therefore be governed by counſell.

Q. *Produce the wordes of Terrence?*

A. The former Syllogiſme followeth in theſe words: maſter, that thing which hath in it neither counſell nor meanes, that thou canſt not

not governe by counſell. In love are all theſe vices, injuries, ſuſpitions, enmities, flatteries, warre, peace againe: theſe uncertaine things if thou wouldeſt guide by certaine reaſon, thou doſt no more then if thou ſhouldeſt labour to to be mad with reaſon.

Q. *Give an example of the affirmative ſpeciall ſyllogiſme?*

A. AFF. SPE.

Da- Conſuls made by vertue ought ſtudiouſly to defend the common wealth.

ri- *Cicero* is made Conſul by vertue.

j. *Cicero* therefore ought ſtudiouſly to defend the common wealth.

Q. *Produce* Tullies *words avouching this ſyllogiſme?*

A. The Orator doth both conclude and judge his owne diligence. *Agr:* 2. For the great care and diligence aſwell of all the Conſuls, ought to be placed in defending the common wealth, as of thoſe who not in the cradle; but in the campe were made Conſuls: none of our ancients promiſed to the people of *Rome* for mee that I ought to bee truſted: to aske of mee that I ought, even when I did aske, none of our anceſtours commended mee to you, therefore if I neglect any thing, there is none who ſhall intreat mee for you. Yet while my life laſts (I being hee who am able to defend it from their wickedneſſe) I promiſe this

this to you O *Quirites*, that you have committed the common wealth to the providence of a good truſt: to a watchfull man, not a coward; to a diligent man, not a ſluggard.

Q. *Shew another ſyllogiſme of this kinde?*

A. That which comes wiſhed for is gratefull.
Lesbia comes wiſhed for to *Catullus*.
She is therefore gratefull.

Q. *Set forth* Catullus *his wordes wherein he thus concludeth?*

A. That which we long for with deſires great,
Is acceptable to us when we heate:
Wherefore this gratefull is, more deare then gold,
That Lesbia *is come our friend of old.*
Thou doſt our wiſhes grant, our hope reſtore;
O light moſt cleare! who is there that is more
Happy then I, who have what I deſire;
Even what I wiſh ther's nought I can require.

Q. *Give an example of an negative ſpeciall?*

A. NEG. SPE.

Fe- The deceiver of a loving maid is not to
ri- be prayſed.
o. *Demophoon* is the deceiver of a loving maide, to wit *Phyllis*.
Demophoon therefore is not to bee prayſed.

Q. *Set*

Q. *Set forth the words of* Phillis *in* Ovid *ſo judging.*

A. *It is no glory virgins to deceive,*
Who love a man and wiſh him for to have;
Simplicity ſhould rather favrur gaine,
But I that love and al's a womvn am.
Deceived am by thee with flattering ſtile,
The gods thy prayſes make it all the while.

Q. *Give an example of an affirmative proper?*

A. AFF. PRO.

Octavius is *Ceſars* heire.
I am *Octavius.*
I am therefore *Ceſars* heire.

Q. *Give an example of a negative proper?*

A. NEG. PRO.

Anthony is not *Ceſars* ſonne.
Thou art *Anthony.*
Thou art not therefore *Ceſars* ſonne.

CAP. 13.

The firſt connexed Syllogiſme.

Q. *You have expounded hitherto the ſimple Syllogiſme, what now is the compound Syllogiſme?*

A. The compound Syllogiſme is a Syllogiſme where the whole queſtion is another part of the affirmed and compound propoſition, the argument is another part.

Q. *But*

Q. *But what if any thing were taken away in the compound Syllogiſme?*

A. That were to put a ſpeciall contradiction.

Q. *What are the kindes of a compound Syllogiſme?*

A. A compound Syllogiſme is connexed or disjunct.

Q. *What is a connexed ſyllogiſme?*

A. A connexed ſyllogiſme, is a compound ſyllogiſme, of a connexed propoſition.

Q. *How many are the manners of diſtinction?*

A. It is of two manners.

Q. *What is the firſt?*

A. The firſt manner of the connexed ſyllogiſme is that which aſſumeth the antecedent, and the conſequent concludeth.

Q. *Give an example of this?*

A. After this manner *Cicero* concludeth. *lib. 2. De Divinatione.*

If they be gods it is divination.
But they are gods.
It is divination therefore.

Q. *Give another example?*

A. Offic: 3. And if alſo nature preſcribeth this, that a man to a man, whatſoever he bee for that ſame cauſe that hee is a man, will uſe conſultation it is neceſſary according to the ſame nature, that the profit of all ſhould bee common. Which if it bee ſo all of us are contained in one, and the ſame law of nature; and

this

this if it be ſo indeed we are certainely forbidden by the law of nature to violate one another: but the firſt is true, the laſt therefore is alſo true.

Q. *Give another example?*

A. *Æneid*: 4. *Dido* judgeth *Æneas* to remaine with her.

Doſt thou me fly by theſe teares I thee pray,
By thy right hand I thee beſeech to ſtay:
Elſe thou wilt leave me wretched here alone,
By our deare marriage, our deare love like none.
If I doe ought deſerve if thou haſt beene
Sweet unto me, have pitty on me then:
Looke on thy ſlippery houſe, and now I pray,
If any place for prayers be I ſay:
For Libians *ſake, for* Nomades *his kings,*
Who hated me and for all other things.
Which I for thee did beare, my credits loſt,
I am alone for thee thus am I croſt:
Beſides all this, my fame is quite decayed,
Rather I had my fleſh in duſt were laid.

Q. *Doth it alwayes aſſume the ſame?*

A. Oftentimes not the ſame but a greater.

Q. *Give example?*

A. *Cat*: 1. If thy parents feared and hated thee, neither couldeſt thou pleaſe them by any reaſon, in my opinion thou wert to abſtaine a little from their ſight: now the countrey (which is our common parent) hateth and feareth thee, and of a long time judgeth nothing of thee, except it be touching thy death,

canſt

canſt thou neither avoyd its authority, neither follow its judgement, neither feareſt thou its force.

Q. *What may farther be under this head?*

A. This manner of concluding is the very ſame when the propoſition is a relate of time.

Q. *Give example?*

A. After this kinde the nymph *OEnon* in *Ovid*, concludeth the error of her fooliſhnes.

When Paris OEnon *hoped to forſake,*
It would to Xanthus *with all ſpeede betake:*
Xanthus *make haſte returne thou back againe,*
That ſo this Paris OEnon *may ſuſtaine.*

Cap. 14.

The ſecond connexive ſyllogiſme.

Q. *What is the ſecond manner of the connexed ſyllogiſme?*

A. The ſecond manner of the connexed ſyllogiſme taketh away the conſequent that it may take away the antecedent.

Q. *Give example?*

A. If a wiſe man aſſent to any thing, ſometimes alſo he ſhall be opinated.

But he ſhall never be opinated.

Therefore he ſhall aſſent to nothing.

Q. *Give another example?*

A. By the like ſyllogiſme *Ovid: Triſt:* 12. judgeth his fooliſhnes.

If

If I were wiſe thoſe ſiſters I ſhould hate,
Deities hurtfull to whom on them waite:
But now ſo great my fooliſhneſſe is ſeene,
I build them alters whom my hurt have beene.

Theſe two kindes of the ſyllogiſme are moſt uſuall of all.

Cap 15.

The firſt disjunct ſyllogiſme.

Q. *What is the disjunct ſyllogiſme?*

A. The disjunct ſyllogiſme is the ſyllogiſme compoſed of a disjunct propoſition.

Q. *What are the manners of diſtinction?*

A. Two.

Q. *What is the firſt?*

A. The firſt taketh away one and concludeth the reſt,

Q. *Give example?*

A. Either it is day, or it is night.
But it is not day?
It is therefore night.

Q. *Give another example?*

A. The judgement of *Cicero* in defence of *Cluentius* is ſuch: But when as this condition was propoſed to him, that either he ſhould accuſe juſtly and piouſly, or die ſharpely or unworthily: hee would rather accuſe after that manner then die after this.

Q. *Make the disjunction appeare clearer?*

A. Either

A. Either he must accuse or die.
He must not die.
He must accuse therefore.

Q. Give another example like to this?

A. There is the like reasoning, *Phil.* 2. dost thou not understand it is determined, that either those who have done this thing are homicides or revengers of liberty? But attend a little and take the thoughts of a sober man for a little time, and I who am of them, as my selfe doth confesse, will familiarly argue with thee as a fellow: I deny that there is any meane: I grant that they are, except they be deliverers and conserveres of the Roman common wealth more then villany, more then homicides, more parricides: if truely it be cruelty, rather to bee a father to the country, then a murtherer of ones selfe: Thou art a wise and considerate man what sayst thou? if they be parricides, why were they honored of thee, and called to this order by the Roman people? why was *Marcus Brutus* by thy meanes freed from the law, if he were absent more then tenne dayes from the citty? why did *Apolinares* receive *Marcus Brutus* with incredible honour? why was the prouinces given to *Cassius* and *Brutus*; why were their questors added? why were the number of Legates increased and this done by thee? they are not therefore homicides. It followeth then that by thine owne iudgement they are deliverers, when as truely there can be

no third admitted.

Q. *If the parts of the disiunct proposition shall be more then two, how shall they be iudged then?*

A. The art of iudging them and concluding them shall be the same.

Q. *Give example?*

A. So *Cicero* iudgeth *Rabirious* to bee among the consulls: And wee see (saith hee) these three to be in the nature of things, to wit that either he should bee with *Saturninus*, or with the good, or that he should lie hid. But to lie hid is proper to the dead and rotten: to be with *Saturninus* of fury & wickednesse: vertue and honesty and shamefastnesse constrained him to be with the consulls.

Cap. 16.

The second disiunct Syllogisme.

Q. *What is the second disiunct?*

A. The second disiunct, from the proposition the affirmative assumeth one, and taketh away the rest.

Q. *Give example?*

A. It is day or it is night.
But it is day,
It is not therefore night.

Q. *Give another example after this manner?*

A. Thus *Iuno* concludeth with *Iove* touching *Turnus*, *Æneid.* 10.

What

What if thou sayest the thing thou dost not meane
And should so Turnus give his life againe,
Now I remaine in misery and moe,
And hope for that which will not happen so:
But rather than this ill should come to passe,
Ile mocke my selfe and hope past hope alas.

Q. *Shew another syllogisme of this kinde?*

A. There is the like Syllogisme effected from a proposition copulative negative, which is called negative complexion, and which obtaineth the force of an affirmative disjunction.

Q. *Give example?*

A. It is not both day and night,
But it is day,
It is not therefore night.

Cap. 17.

The onely method according to Aristotle.

Q. *What is method?*

A. Method is a dianoia of diverse homogene axioma, prepосed for the clearenes of their nature, from whence the agreeing amongst themselves of them are judged and comprehended in memory.

Q. *What is to be considered in method?*

A. As verity and falsity is beheld in the axioma consequence and inconsequence in the syllogisme, so in method it is to be considered

that by it the more cleare may precede, the more obscure may follow, and that altogether order and confusion be iudged.

Q. *Make this plainer?*

A. After this manner is disposed from homogene axiomas in the first place by an absolute notion, the first; in the second place the second, in the the third place the third, and so forward.

Q. *It seemeth by this that method doth continually passe from universalls to singulars?*

A. So it is, for by this sole and onely way it proceedeth from antecedents altogether, and absolute notions, to the declaring of unknowne consequences, and this is the only method that *Aristotle* taught.

Cap. 18.

The first illustration of methods by illustration of artes.

Q. *But doe not examples set forth this head more clearely?*

A. Yes, the examples of doctrines and artes doe cheifly demonstrate and set forth the vnity of method, in the which although all the rules are generall & vniversall, yet the degrees of them are distinguished: and by how much every thing shall be more generall, by so much it shal more precede.

Q. *Why*

Q. *Why ſhall the firſt be in the moſt generall place and order?*

A. Becauſe in light and knowledge it is firſt.

Q. *Why ſhall the ſubalternates follow?*

A. Becauſe in their clearenes they are next.

Q. *It ſeemeth by this that thoſe things which by nature are more knowne ſhall precede, thoſe which are leſſe known are ſubiſtitute, and at length the moſt ſpeciall follow?*

A. So it is.

Q. *What then ſhall precede and be firſt?*

A. The moſt general definition ſhal be firſt.

Q. *What ſhall follow?*

A. The diſtribution.

Q. *But how if their be many.*

A. Then the partition in perfect partes ſhal precede.

Q. *What ſhall follow?*

A. The diviſion into kindes.

Q. *What then?*

A. The partes themſelves and the kindes are in the ſame order to be handled and defined againe in which they were diſtributed.

Q. *What further is required?*

A. If there ſhal be a long explication of them they are to be chained together by the chaines of tranſcition.

Q. *What benefit redowndeth from hence?*

A. It refreſheth and recreateth the Auditor.

Q. *But may not example be under this head?*

A Yes as a more familiar thing is taken, ſo a more familiar example muſt bee uſed.

Q. *Give example of what you have here ſhewed out of the art of grammer?*

A. All definitions, diſtributions, are found in the rules of grammer, and every one of them ſeverally judged, and all theſe documents inſcribed in diverſe tables, are confounded and mingled together as it were in a certaine pott.

Q. *What part of dialectica teacheth us to compoſe theſe confuſed rules and digeſt them into order: firſt there is no need of the places of invention, when as they are all found: neither in the firſt iudgement of axiomas, whenas every axioma is proved and valued: neither of the ſecond iudgement of the filogiſme, when as all of them are diſputed and concluded controverſies of ſeveral things by theſe onely ſyllogiſmes: it ſeemeth therefore to bee onely method, is it not?*

A. Yes it is onely method.

Q. *How is it done?*

A. The Logitian by this light of artificiall method ſelecteth out of this pott the definition of grammer (for that is moſt generall) and plaeth it in the firſt place: grammer is the dorine of ſpeaking well. Then hee taketh ut of the ſame Oven the particion of

grammer

grammer, and placeth it in the ſecond place: the partes of grammer are two: Etymology and Syntaxis. Then out of the ſame veſſel hee ſeperateth the definition of Etymology of wordes, and joyneth it in the third place to thoſe that goe before: then hee ſeeketh out the partes of wordes in letters and ſyllables, and the kindes in wordes of number, and without number, and placeth them with their tranſitions in their ſeverall places. And ſo the definitions of all the partes of Etymology, together with their diſtributions, colligations, and moſt ſpeciall examples hee placeth in their ſeverall places, and ſo likewiſe in the Syntax. This way all the artes have propoſed to themſelves.

Cap. 19.

The ſecond example of methode by example of Poets, Orators, Hiſtriographers.

Q. *But is methode onely ſet forth in matter of the artes and doctrines?*

A. No, it is alſo declared in all things which we would teach eaſily and plainely: therefore Poets, Orators, and all manner of writers as often as they propoſe any thing to teach to their auditors, doe follow this way, although they doe not enter and inſiſt upon it all alike.

Q. *Give an example out of ſome Poet?*

A. Virgil in his Georgicks diſtributeth as I

ſaid before the propoſed matter into foure parts, and in the firſt booke followeth common thinges, as Aſtrology, Meteorology, and of corne and tillage; this was the firſt part of his worke: then the tranſcition is adhibited in the beginning of the ſecond book.

Thus far of tillage and of ſtarres were we,
Now of the Bacchus *we'l ſing preſently.*

Then hee writeth generally of trees, as alſo ſpecially of plants; the ſecond tranſcition is adhibited to the third part, but more imperfect and without an Epilogue. In the beginning of the third booke of Oxen, Horſes, Sheepe, Goates, Dogges.

We'l ſing of goddes Pales, *al's of him,*
Who by Amphryſo *kept his ſheepe moſt trim.*

At length in the beginning of the fourth book there is the third tranſcition of the fourth part, but alſo imperfect from the onely prepoſition of their Bees.

Now of the eyre hony Bee I'le ſpeake.

So therefore the Poet ſtuddieth to place the moſt generall firſt, the ſubalternate middle, the moſt ſpeciall in the laſt place.

Q. *Give another poeticall example?*

A. *Ovid: in Faſt:* uſeth this kinde of diſpoſition, propoſing in the beginning the ſumme of his worke,

I'le ſing of times that paſſe throughout the yeare,
Fall of the ſtarres and riſing I'le declare.

By and by having made imploration hee determineth

termineth the partition of the yeare made first by *Romulus* into ten monethes, which hee reprehendeth.

When as Romes *builder did the yeare devide,*
In it he made five moneths and five beside.

And a little after hee adjoyneth *Numa* his more full deviſor.

But Numa *neither* Ianus *did omit,*
Nor yet the ancient ſhadowes out did put:
But to th'old monethes two more appointed he.

Here the Poet having interpreted the common differences of holy-dayes, working-dayes, banquet-dayes, kalends, nones, ides, at the laſt hee followeth every moneth in his place, and with a preface after this order he paſſeth from generalls to the ſtudy of ſpecialls.

Sith what I have you ſhewed what theſe things be,
It now remaines, we part them preſantly.

At length after the expoſition of every part the tranſcition is joyned as in the end of the firſt and beginning of the ſecond booke.

The firſt part of my taske is ended now,
The moneth is done, my little booke alſo:
Ianus *is done, another moneth beginneth,*
Another booke now with that moneth reneweth.

And in every one of his bookes afterward the tranſcitions are adhibited, but leſſe accurately

Q. *How doe the Orators follow this methode?*

A. The Orators in poems, narrations, confirmations, perorations doe follow this order

as

as the nature both of the art and the order of the thing doe require, and ſometimes more ſtudiouſly too.

Q. *Give example?*

A. *Cicero* in an accuſation firſt by propounding, then by parting, followeth this order. *Queſtor Cn: Paxeris* ſaith he, thou haſt beene Conſull unto this time fourteene yeares, and from that day unto this day in which thou haſt made me, I call thee into judgement; there was no voyd houre found in robbery, wickedneſſe, cruelty, iniquity. This is the propoſition & definitiõ of the chief matter, as in this judgement moſt generall. The partition followeth: theſe are the yeares conſumed in the queſtorſhip, and a Sciatican embaſſage, and the Vrban pretorſhip, and in the Sicilian pretorſhip: wherefore this ſhall bee the fourefold diſpoſition of my accuſation, which foure partes with their particular partitions hee hath alſo handled in their ſeverall order and place, and coupled them with tranſcitions; the three firſt in the third booke. Wherefore (ſaith he) his queſtorſhip being ſhewed, & his firſt magiſtracy, together with his theft and wickedneſſe looked unto, let us attend to the reſt. Then having expounded the faults of his embaſſadorſhip, the tranſcition to his pretorſhip followeth. But let us now come to that famous pretorſhip, and thoſe faults which were more knowne to thoſe which were preſent, then to us who come meditated

ditated and prepared to pleading. This tranſcition is more imperfect without an epilogue; at length in the beginning of the fourth oration there is the like tranſcition to the fourth part of the Sicilian pretorſhip. Many neceſſary things O Iudges I muſt pretermit, that I may in ſome manner ſpeake of thoſe things which are committed to my truſt, for I have received the cauſe of *Sicilia*, that province hath drawne me unto this buſineſſe.

Q. *Give an example out of ſome Hiſtoriographer?*

A. *Livy* doth ſo imbrace the ſumme of ſeventy yeares in the beginning, then divideth them by tennes.

Cap. 20.

The ſecrets of method.

Q. *It ſeemeth that in the diverſe axiomaticall homogens, as alſo in the judgement of the ſyllogiſme, the notes of methode ſhall be as often as any thing is taught clearely: but is there no other kinde of methode?*

A. Yes, when as the auditor ſhall be deceived in a certaine part with delectation and a greater motion, then certaine homogens are rejected, as the lights of definition, partition, and tranſcition: and certaine heterogens are aſſumed, as digreſſions from the matter, and commorations upon the thing; but chiefly the order of thinges in the beginning is turned over,

and

and certaine antecedents are put after consequents. Therefore to that rule of perfect method this may seeme somewhat more imperfect; the forme is not onely lame, things being detracted; or abounding, things being added but also the order of it being inverted by certaine degrees is prepolterous.

Q. Give an example of it?

A. The like the Poet maketh with a certaine greater kinde of artificialnes, while he propoundeth to himselfe to leade the people *viz.* the beast like heads of the multitude, and therefore hee deceiveth diverse wayes, hee beginneth in the middle, and there oftentimes he comprehendeth the first, to conclude the last, he placeth in an uncertaine and an unthought of chance. So as (*Horace* saith) *Homer* disposeth his Iliads.

Ne doth this man Troyes *warres divide so well,*
He alwayes maketh haste the vent to tell:
Even in the midst his reader he doth catch,
Leaves off his tract, with haste frõ it doth snatch.
And thus he lies, thus mingles false with true,
So that ne first nor midst in it I view.

Q. Proceed to further examples.

A. So *Virgil* taketh *Æneas* from *Sicilia*, and makes a narration of him in the banquet of *Carthage*; and at last bringeth in his diverse troubles. So the commedian Poets, although with great judgement they have distinguished their Comedies by acts and scenes yet do

effect, that all thinges ſeeme to be done by
hance. The Orators attribute all to victory.
herefore this ſeemeth to be placed chiefly by
hem not ſo much to teach as to perſwade,
when as alſo thoſe things which doe equally
excell, are kept even unto the laſt, and
the meanes are conferred into the
middle, according to *Ho-*
mers diſpoſition.

FINIS.